

The Prevention of
P o v e r t y,
Together with the Cure of
Melancholy,
Alias Discontent.

Or the best and surest way to *Wealth and Happiness:*
being Subjects very seasonable for these *Times;*
wherein all are *Poor*, or not *pleased*,
or *both*; when they need
be *neither*.

By *Rich. Younge*, of *Roxwel* in *Essex*,
Florilegus.

Imprimatur *Joseph Caryl*.

L O N D O N

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POVERTY

Accompanied by

and

in the most interesting manner
by the author of the
"Poverty of the People,"
and the author of the
"Poverty of the People,"
and the author of the
"Poverty of the People,"

by the author of the
"Poverty of the People,"

and the author of the
"Poverty of the People,"

LONDON

Printed by J. G. & Co. at the
"Poverty of the People,"
and the author of the
"Poverty of the People,"
and the author of the
"Poverty of the People,"

Of the Prevention of Poverty.

By R. T.

Virtue is distributive, and loves not to bury benefices, but to pleasure all she can: And happy is he, that leaves such a president; for which both the present and future Ages shall praise him, and praise God for him. It was no small comfort (I suppose) to Cuthemburg, Anaximenes, Triptolemus, Columbus, and other the like; whose happiness it was to find out Printing, the Dial, the Plough, to enrich the World with the best of Metals, with the Loadstone, and a thousand the like: But had they smothered their conceptions, as so many lights under a bushel; and not communicated the same for the publick, it had argued in them a great dearth of charity; whereas now (to the glory of God,) all men are the better for them.

Nor is any employment so honorable, as for a man to serve his generation, and be profitable to many: When like the Moon, we bestow the benefits received from God; to the profit and commodity of others. It is the Suns excellency, that his bright rayes and beamns, are dispersed into every corner of the Universe.

The Tragick, Buskin (as they say) would fit all, that should put it on: Here is that will much benefit thee, (being made use of) be thy condition good or bad, rich or poor, learned or unlearned, mental or manual. The which to conceal, would argue in the Authour, either too much lucre, or too little love. Even the Physician, that hath a soveraigne Receipt, and dieth unrevealing it: robs the world of many blessings, which might multiply after his death: leaving to all survivors this collection, that he once did good to others, but to do himself a greater.

C. E.

Of the Prevention of Poverty.

By R. T.

Virtue is difficult, and labor not to buy benefit; but to observe all the ends: And happy is he that leaves such a profession for which both the present and future God shall praise him, and praise God for him. It was as Jacob comfort (I suppose) to Comforting, Amos, and, I suppose, Columbus, and other the like: who, happy as it were, found out Printing, the Dial, the Plough, in which the World with the help of Man, with the Lord's aid, and a thousand the like: But had they smothered their inventions, as is many lights and a blessing, and not comforted the laws of the Church, it had been a great dearth of charity; and yet now (to the glory of God) all men are the better for them.

Now is any employment so honorable, as for a man to serve his country, and profitable to many: When like the Israelites, we follow the banner of our Lord Jesus Christ, to the profit and commendation of others. It is the same necessity, that the bright rays and beams, are dispersed into every corner of the world.

The Tropic of Cancer (as they say) would fit all, that would put it on: There is that will much benefit thee, (being with the use of) both condition good or bad, rich or poor, learned or unlearned, married or unmarried. The which is several, would agree in the common, either too much love, or too little love. For the Physician, who had a loving heart, could not but cure him: For the world of many diseases, which might multiply after his death: leaving to us the memory of his skill, and the more did good to others, but to himself's glory.

C. E.

The Prevention of P O V E R T Y ,
Together with the Cure of M E L A N C H O -
L Y , *Alas* D I S C O N T E N T . Or the best
 and surest way to *Wealth and Happiness* : Being
 Subjects very seasonable for these Times, where-
 in all are Poor, or not pleased, or both;
 when they need be neither.

T H E P R E F A C E .

SECT. I.

When a Gentleman in *Athens* had his plate taken away by *Ahasuerus* as he was at dinner, he smiled upon his friends, saying, I thank *God* that his *Higness* hath left me any thing. So whatever befalls us, this should be our meditation: *It is of the Lords mercies that we are not consumed*, *Lam. 3. 22.* Or this, He that hath afflicted me for a time, could have held me longer; he that hath touched me in part, could have stricken me in whole; he that hath laid this upon my name, or estate, hath power to lay a greater rod both upon my body and soul, without doing me the least wrong. And indeed if we but think of our deliverance from the fire of *Hell*, or that our names are writ in *Heaven*, it is enough to make us both patient and thankful, though the trifles, we delight in, be taken from us.

But most men are so far from this, that if *God* does not answer their desires in *every thing*, they will take pleasure in *nothing*; they will slight all his present mercies and former favours, because in one thing he crosses them. Like *Ahab*, they are more displeased for one thing they want (or rather fain and pretend they want, or at least have no right unto) than they are thankful for a thousand things they enjoy; though the least mercy they injoy is beyond their best merit. They are ready to receive all, while they return nothing but sin and disobedience, wherein they more than abound, for they have done more against *God* in one week; than they have done for him ever since they were born: Yea, such sorts they are, that if another displease them, they will be revenged on themselves, grow melancholy and discontent, like foolish *Children*, who will forbear their meat, and grow sick of the sullens, if never so little crost. Yea, though men have all their hearts can wish, and might (if they would, and had but the wit and

grace) be as happy as any men alive, yet some small trifles make them weary of themselves and every thing else, as it is said with *for Haman, Esther 1. 19.* More particularly, if their *purses grow light, hearts grow heavy*; yea, as if men did delight to vex themselves; many are there, that of happy make themselves miserable? or more miserable than they need, by looking upon miseries in multiplying glasses: opinion onely of being poor, or fear that they may be so when they old, makes them never enjoy a merry day, when they neither want, nor like to die, and every man is so miserable as he thinks himself. The last goods or evils does greatly depend on the opinion we have of them.

SECT. 2.

Thus millions are miserable, melancholy, discontent, by their own conceits; when thousands would think themselves happy, had they but a piece of their happiness. Which discontent or melancholy occasions more murmuring amongsts us, than ever there was among those *Israelites* in the *wilderness*; an unthankfulness able to make or keep them poor and miserable, and that everlastingly.

In deed, *because judgement is not executed speedily, Eccles. 8. 11.* they think it no sin at all, such is their ignorance, Otherwise they might know, that as the *Israelites* was, so their murmuring is, against even the *holy One of Israel*; as *Isaiab* affirmed of *Sennacherib*, *2 King. 19. 22.* And *David* of *Goliath*, *1 Sam. 17. 36, 41.* The Lord (syes *Moses* to the people, when they grumbled for want of bread, and also to *Dathan* and *Abiram*) *heareth your murmuring against him, and what are we? your murmurings are not against us, but against the Lord, Exod. 16. 8. Numb. 16. 15, 21.* Onely this is the difference, multitudes of them were destroyed suddenly (even *fourteen thousand and seven hundred* at a clap) yea, they had all been consumed in a moment for their murmuring, had not *Moses* stood up in the gap, and interceded for them, *Numb. 16. 41. to 50. and 32. 10. to 14. and 26. 64, 65, and 11. 12, 33. and 14. 12, 22, 23, and 21. 5, 6.* Whereas millions among us do the like, and are not stung with *fiery serpents* as they were: because they are reserved without repentance, to a *fiery Serpent in Hell*. Nor stricken with *death temporall*, because reserved to *death eternal*. But God is the same God still, and as just now as ever, though now under the Gospel, instead of *corporall* judgements he inflicts many times *spirituall*, as *blindness of mind, hardness of heart, and small impenitency*, the fore-runner of eternal destruction of body and soul in that burning lake, *Revel. 19. 20.* For why is their ruine recorded? but *for our learning and warning, 1 Cor. 10. 11.* Neither is forbearance any acquittance; yea, to be let go on in a continual repeating of so great a sin (under such meanes of light and grace) uncontrouled, is the greatest unhappiness, the heaviest curse, because such seldom rest, untill they come to that evil, from which there is no redemption. God owes that man a grievous payment, whom he suffers to run on so long unquestioned, and his punishment shall be greater, when he comes to reckon with him for all his faults together. O that men would seriously consider this, before it proves too late! and before the

draw-

bridge be taken up; for favours bestowed, and deliverances from danger and to gratitude; or else the more bonds of duty, the more plagues for default. The contribution of blessings require retribution of obedience; or bring distribution of judgements.

Tea, argue with all the world, and they will conclude, that there is no vice in ingratitude; and meer ingratitude returns nothing for good; but to return evil for good, yea, the greatest evil for the greatest good, be more ingrateful to *God* and *Christ*, than can be express'd by the best *Oration*. *Our Redeemer* hath done and suffered more, or would do (did not so daily provoke him, for which read *Gods goodness and Englands unthankfulness*) more for us, than either can be express'd, or conceived by any heart, were it as deep as the Sea.

Yea, *God* hath removed so many evils from us, and conferred so many good things upon us, that they are beyond thought or imagination. And were the whole *Heaven* turned into a *Book*, and all the *Angels* deputed *Writers* therein; they could not set down all the good which *Gods* love in *Christ* hath done us. As consider, if we are so bound to bless *God* for his external, temporal, interiour, earthly, perishing benefits (as food, raiment, friends, fire, air, water, health, wealth, life, limbs, liberty, senses, and a thousand the like) what praise do we owe him for the lasting fruits of his eternal love and mercy? and how thankful should we strive to be? And as much do we owe unto *God*, for the dangers from which he delivers us; as for the great and many mercies he hath bestowed upon us. Neither could we possibly be unthankful, if we seriously thought upon what *God* gives, and what he forgives. Besides (which would also be thought upon) what should we have if we did truly love and serve *Christ*? who hath done all this for his enemies, neglecting and dishonouring him.

SECT. 3.

Now can any one in common reason meditate so unbottomed a love, and not study and strive for an answerable thankful demeanour: yet, as if all that *Christ* hath done for us were nothing to move us, we are so far from being thankful, that our whole life, language and religion is nought else but one continued act of muttering and murmuring! this is the case, and it is the case of almost who nor.

And is this a small matter? Is it *Gods* unspeakable mercy, that we are not at this present frying in *Hell flames*, never to be freed, and do we complain for want of a trifle? O that we might, as we ought, lay this to heart! and that *Gods Heralds* would be often, and ever minding men of this their sordid and base condition, and their grievous provoking the *Lord*, who is even a consuming fire, *Heb. 12. 29*. For to me it is a wonder, that of all other sins, this is the least preach'd against. And me thinks it should cut the very hearts of those, that have felt the love of *Christ*, to hear him so dishonoured, who is the life of their lives, and soul of their souls, and that by those who profess themselves *Christians*. Nor do I think I could have pitch'd upon a Subject more serious, publick and profitable, whether we consider the generality of the disease, or the necessity, common

dirty and common good that I hope, and is likely to come by
cure.

As tell me, will it be any desertlesse office, to find out a way to all this? and to make the most poor and melancholy the richest and piest men alive? for that is my drift; it is a Theam that perhaps hath hitherto been thought of, at least not handled. but you will grant it as fixable a Project, when once it is effected, as was *Columbus his discovery of West Indies*, yea, and I hope will extend it self to as many; for like a cunning Angler, I have baited my hook with that, at which every fish will be to bite. As who, or where, is the man that desires not to be rich and happy? I dare say, if the *Great Cham*, who is said to have a tree full of pearls hanging by clusters, should but make proclamation, that whoever would repair to him should have plenty of gold, he might drive such a trade, as would soon make him a Bankrupt: For as the Prophet observes, every one, even from the least unto the greatest, is given unto covetousnesse, *Jerem. 6. 13.* All gaze after gain, and how to get is each mans thought from sun to sun, inso-much that it is to be feared, nineteen parts of all the men in *Christendom* are worshippers of the golden Calf. And let this serve by way of Preface, least the porch or entry prove too big for the house: Or least it should be said of me (as once *Nehuchadnezzar* objected to the *Incanters* and *Astrologians*) that I do but while away the time, because I cannot tell them this thing, they so much expect and long for, *Dan. 2. 8.*

SECT. 4.

As what will some *Momus* say? Here are great words, but no security; Its well if all prove not like the *Indian Fig-tree*, whose leaves are as broad as a target, when the fruit is no bigger than a bean. Many an *Alchymist* in projecting the *Philosophers stone*, have been so confident to find that which should do all the world good, that they have distilled away great estates of their own and other mens, to whom they have promised before-hand gold in whole scutles, but at length their glasses have broken together with themselves and all their adherents.

Answer: I know it is no unusuall thing with *Projectors*, to lift up Expectation so high, that she not seldom over-thinks the birth: But I had rather men should find more than they expect, than look for more than they shall find. Nor do I ask any more, than that you will hear all before you censure, which is no unreasonable request, for so far as we see, we dare believe a suspected or discredited person; and there are some dishes that we may eat, even from *flutish hands*. Neither shalt thou after the perusal of it (in case I should fall short of what I pretend) have occasion, as many buyers, to cry out with him in the *Comedy*, *pol ego & oleum, & operam perdidit.*

Yea, these two things I will peremptorily promise thee:

First, That whosoever can shew thee the way better, yet none can shew thee a better way to grow rich and happy.

The second is, that if thou beest not wanting to thy self, if thou wilt but observe

those rules and directions which I shall produce from the mouth of
 (who never yet deceived the trust of any, that had the wit or grace to
 side in him, and obey his Precepts, thou shalt become of *poor and me-*
lancholy, both rich and happy. Wherefore be at leisure to hear what
 I shall say, and call your best thoughts to counsell touching this great
 thing.

CHAP. I.

NOW for the better discharge of what I have undertaken, you may
 please to take notice, that a *poor and melancholy man* is like a *City in-*
*fest*ed with too *Enemies* (the one *forraign*, the other *domestick*)
 which can never enjoy peace and safety, unless the one be kept out, and the
 other cast out, or which is better, both subdued. The *domestick*, or in-bred
 enemy to be cast out is *Melancholy*; the *forraign* foe to be kept out, is *Po-*
verty: of these two I will chuse to set upon the last first, and the rather, for
 that this being kept out, or vanquishd, the other will the sooner yeild, or with
 more ease be overcome.

Touching *Poverty*, (for that error in practise proceeds many times,
 originally and dangerously from error in judgement; and because a sound
 mind, and a right understanding of things will much advantage a man in
 the obtaining and enjoying of a good and happy estate (for the one *lays*
the foundation, as the other *raisseth the walls and roof*) and lastly, because
 this discourse may enrich the soul, settle the heart, and with *Gods* blessing
 change the will, as well as increase wealth (an ignorant rich man, being no bet-
 ter than a *sheep with a golden fleece*) that so *God* in all may have the glory;
 I will first shew *what it is*, and *what it is not*, to be rich, and then acquaint you
 how of poor you may become rich. As touching the first of these, it is to
 be observed, that most men are much mistaken in judging who are poor,
 and who are rich; as strongly perswading themselves, that a man is so much
 the happier, by how much the more he is wealthier, which is as gross a de-
 lusion as possibly can be; for there are some cases, wherein men are *never the*
better for their wealth, and others again, wherein they are *much the worse*,
 as thus.

God giveth to every man a stock or portion of this worlds goods (as well
 as of grace and wisdom) more or lesse to occupy withall; yea, I perswade
 my self there are few men, that have not once in their life a golden opportu-
 nity offered them, whereby, if they neglect it not, they may live comfortably
 all their dayes; and to him who is thankfull, and useth the same well, viz. to
Gods glory, and profit of himself and others, he giveth more; as to the *servants*
which used his talents well, he doubled them; but to such as are unthankful,
 and abuse the same to their own hurt and *Gods* dishonour, or distrustfully
 hoord it up, he either taketh from them that which he had formerly given,
 as he took away the old talent from the servant, which had but one, and did not
 well employ the same; Luke 19. 24. Or else, which is worse, he gives them all

outward blessings, without his blessing upon them, and then they were better mist than had, and will do them more hurt than good. *Eccles. 13.* Or thirdly, which is worst of all, he bestowes riches upon them in wrath, as he gave a King to the Israelites and Quails: of these severally and in order.

Onely it will be necessary, that I first give you an account in brief, how *sordidly and ingratefully they deal with God*, that so you may the better see how God again requites and payes them back in their own coin, without the least tincture of injustice or severity.

CHAP. II.

GOD hath bestowed more blessings upon many men, than they have hairs on their heads, yea, God hath given them far larger portions of this worlds wealth, than he hath done to millions of their brethren; they so grow and increase in substance, as if they had found out the *Philosophers stone*, and had the art to turn copper into gold; or as if with *Thales* they had the faculty to fore-see what commodities will be cheap, and what dear: and the more God hath bestowed upon them, the greater is their debt of thankfulness, and the greater their duty of obedience: But alas,

They are like the hog, that acornes feed upon,

But never look up from what tree they come:

Or they more regard the gift than the giver; as *Martia*, *Caroes daughter*, found it to fare with her *Surors*, who being asked why she did not marry, made answer, that she could not meet with a man that would love her more than hers.

Perhaps they will profess they love God, and afford him a kind of verbal thanks; so resembling the *Elder-tree*, whose flour is more worth than all the tree besides. Or *Nazianzens Country of Orizala*, which abounded with gay flowers, but was barren of corn; for their thanks is a meer complement, and their lip-love no other than self-love, as any one may see by these few signs. As observe but how easily they are moved at their own injuries, how patient at Gods: let their own credits or riches be troubled, they rage like *Lions*, let Gods honour be questioned, they are as tame as *Lambs*: If the aspersions of scandal lights upon their names, there is fate upon sure, from Court to Court, all to begger the raiser of it, let the *Lords* dreadful name be blasphemed, they are so far from spending a penny, that they will not spare a syllable: like *Jonah* they are more moved for the losse of their gourd, than for all *Nineveh*; which could not be if they did in the least love God, or were thankful, as they say they do and are.

Yea, it were well if this were the worst, if they were onely negative, if they did return nothing for all the loving kindness of God, and good they have received from him, for they return evill; as may not God say to these I mean all unholy and unmerciful rich men, as *Sarah* spake to *Abraham* concerning *Hagar*, *I have given thee mine handmaid, and now I am despised of thine eyes*. And commonly this is the return that rich men make to God; for as oftentimes he who lendeth money unto his friend, loseth both money and friend.

as *Seneca* observes; so fares it between God and the ingrateful. As our stomachs are usually worst in summer, so are our appetites to grace-wards weakest in time of prosperity and peace. And as the Moon, when she is fuller of light, is still farthest from the Sun, so the more wealthy men have, the farther commonly they are from God. Too much rankness layeth the corn, and trees overladen with fruit are their own ruine. God hath thrown away a little white and red earth upon thee, and thou art like some vain *Whiffler*, that is proud of his borrowed chain. It had been happy for many a man, if God had permitted them to be poor still; for as *Paul* was changed to another man presently upon his *anyming*, so are men commonly upon their advancement, and according to our ordinary proverb, their good and their bloud rises together. As if you observe, what ever they were before, if they be now but a little crossed, they will swell like the *Swine* storm, and be more troubled at an affront from their inferiour or equal, than for death or bell.

Yea, how many with their greatness have such great thoughts of themselves, that God himself must not displease them: for if an unreasonable shower doth but crosse their recreations, they are ready to fall out with *hobben*, and to quarrel with God himself (like *Mrs. Mink* riding to *Ware*) as if they were wronged, because he did not take his times, when to rain, and when to shine, resembling therein the *Horse*, that being over-much pamper'd will grow fierce and kick, and not abide his rider. Or the *Miller* of *Essex*, who when the hith suffr'd her fill, and hath enough of her damns milk, taster'd up her heels and kicks unkindly. But he is a very quarrelous carr; that brack at every horse, and in the silent night the very moon shine opens his clamorous throat. Now how do we not then wonder and blisse our selves, that such men enjoy so much something, anything, is yet be at all, and you will confesse that others are more beholding to God, who in his duties, and keeps short of these bewitching baits of wealth and greatness.

But I have not told you one half of their base ingratitude; for commonly when they have been *faired* with Gods blessings, they not onely spurn at his precepts, but as if they studied to be superlative in their provoking of him, they return the greatest and most malicious evil for the greatest and most admired love, even hating God and his people. *John* 15: 24, 25. yea, they most spitefully and maliciously fight on *Senans* and *his* side against *Christ*, and persecute his members, and the truth, with all their might, perswading, and as far as they can, inforcing others to do the same; and all this against knowledge and conscience, as I have upon another occasion made it plainly appear, though the Devil so blinds them, that there is no convincing them thereof.

Thus their sin is many degrees beyond ingratitude it self; 'tis a wickedness of that nature, that there is no name significant enough to express it. Yea, to receive so many, such good things at the hands of God, and return such, and so much evil, is a desperate wickedness not to be endured.

CHAP. III.

Bills observe what they get by it, and how God (even here) *pays them* *in their own coin*; whereof I will give you several instances, for God does not deal alike with all in this case, but is various in these kinds of retaliation. If I be large upon this point, consider of what consequence and contentment it is, and you will not blame me for prolixity: yea, admit it should be supposed a digression, yet would I hope to have thanks for it.

First, How many are there, to whom God gives abundance of wealth, and after some few years (for their abusing the same, and their great unthankfulness) taketh from them again, even that which he had formerly given them? Yea, how many hundreds are there every year, even in this City, reputed good men, yea, formerly knownto be so, which all on a sudden have shut up their shop windows, and broke for thousands. Neither was the talent onely taken from him in the Gospel, that evill servant was but a type of many, that should have their talents taken away.

The *Hind* in the *Fable* (O that it were but a fable) being humed by the *Dogs*, hid her self under a vine, whose broad leaves covered her, where perceiving many *sweet grapes*, the first request began to eat them, but by her breaking and pulling them, she made such a noise and shaking of the leaves, that she was soon perceived by the *huntsmen*, and so taken and devoured by the *Dogs*; such is the gain of unthankfulness. The ingratefull man forfeits all Gods favours, even what he hath, and what he might further expect, merely for want of paying that small quit-rent of *thankfulness*.

Strabo reports in his 8. Book, that the *Sea*, raised by an earthquake, overflowed the City of *Halic*, distant twelve furlongs from it, and drowned all the Inhabitants thereof for their inhospitality to the *Turks*.

The Lords *impost* for all his blessings is our *thankfulness*; if we neglect to pay this *impost*, the *commodity* is forfeit, and God will take it back, our returns are expected according to our receipts.

So that it is hard to determine, whether the *ingratefull* person be more wicked, or simple; for what man is so mad, as to purchase barren lands that will bring forth nothing but weeds, bryars and thornes? Or who will not be willing to sow plentifully, where he shall reap plentifully?

The best meanes to get more, is to be thankful for what we have, God loves to sow much where he reaps much. Thankfulness for one benefit inviteth another, but to do good to an unthankful body, is to sow corn on the sand, and such speed thereafter. For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth heards, more for him by whom it is dressed, receiveth blessing from God; but that which beareth thornes and bryars is reprov'd, and is near unto cursing, whose end is to be burned, Heb. 6. 7, 8. Whence arises this conclusion, that want of piety is the conviction of folly. But

CHAP. IIII.

Secondly, admit God is pleased to continue or increase the unthankful and Summercifull mans meanes, yet he denies to add his blessing withall, [and then

then he had as good be without it; for no outward blessing proves a blessing, without Gods blessing upon it, *Mal. 2. 2.*

*The wealth of Croesus, were it to be given,
Were not thanks-worthy, if un-blest by Heaven.*

That Gods blessing upon all we have or do is all in all, and that without it all is nothing, is easie to prove. The diligent hand, saith Solomon, maketh rich, *Prov. 10. 4.* but withall, the blessing of God makes rich, sayes the same Solomon, *ver. 22.* not diligence without Gods blessing, for without it all the earning of great wages; is but putting money into a bag with holes: *Haggai 1. 6.* To have sown much, and bring in little; ye eat, but ye have not enough, ye drink, but ye are not filled with drink, ye cloath you, but there is no warmth, and he that earneth wages, earneth wages to put it into a bag with holes; and a great deal of the like in verse the ninth: and why all this? they were all for themselves, and sought not the glory of God, and therefore he did blow upon it, and blast all their blessings, as the whole book shews. And the same we dayly see; for have not many men great fees, great offices, great revenues, great gettings, and yet they can scarce keep themselves out of debt? Yea, who more needy, and who run more in debt than those, that have hundreds and thousands a year? whereas others that have very little, but small means, and yet maintain themselves and their families well, yea, and help their poor friends and neighbours also. Onely the word that proceedeth out of Gods mouth, makes the difference, his blessing sets forward the one, which he justly withholdeth from the other for their wicked unthankfulness.

Though *Laban changed Jacobs wages ten times*, yet he could not one time change that blessing of God which was alwayes with him. A little thing which the righteous injoyeth is better than great riches to the wicked, *Prov. 16. 8.* Meate, though it have a vertue to nourish; Medicine, though it have a vertue to heal; rayment, though it can both adorn and defend the body against the injury of air and cold, wealth, though it can make rich, yet man liveth not by bread, physick, rayment, &c. onely, but by every word that proceedeth out of the mouth of God does a man live, as our Saviour speaks, *Math. 4. 4.*

Nay, without Gods blessing the very use of their meate is taken away, for it shall not satisfie, as it fell out with them, *Hosea 4. 10.* And the like of other things, Except the Lord build the house, they labour in vain that build it, except the Lord keep the City, the keeper watcheth in vain. It is in vain for you to rise early, and to lye down late, and eat the bread of carefulness, *Psal 127. 1, 2.* And again, Paul may plant, and Apollos may water, but it is God that giveth the increase, *1 Cor. 3. 6, 7.* as in temporal, so in spiritual food, it is not the Teacher, but the divine operation of Gods Spirit working with the word, which converteth the soul; and for want of this blessing, and divine operation from God, even the best of outward blessings, as health, strength, riches, honours, beauty, wit, learning, &c. prove but the bane of the owners, as *Abshaloms hair* proved his halter. And nothing so soveraign, which (being abused by sin) may not of a blessing become a curse.

God, when he please, can make wine insatuate, not exhillerate. He can

can rot the grain in the ground, blast it in the ear, wither it in the blade, rot it with unseasonable showers, when it is ripe cause vermin to devour it in the barn, yea, when it hath past the stail, the mill, the oven, he can make it gall in the mouth, in the stomach poison. He can either give a man meat and no stomach, or a stomach and no meat. And the same God, that can break the staffe of bread, Ezek. 4. 16. can also break the staffe of friends, riches, promotion, wit, learning, and all other meanes that we trust to, or put our confidence in, as he did the staffe of Physick to Asa, 2 Chron. 16. 12, 13. as he restrained the fire from burning, Dan. 3. 27. and the water from drowning, Exod. 14. 21, 22. and the Lions from devouring, Dan. 6. 22. Whereas if he please to give his blessing, a man shall be happy, have he any thing or nothing.

Even a word out of his mouth can either sustain us without bread, as it did Moses and Elias; or with a miraculous bread, as it did Israel with Manna; or send ordinary meanes after a miraculous manner, as food to the Prophet by the Ravens, or multiply ordinary meanes miraculously, as that meal and oyle to the Sareptane widow; or make a little meanes go a great way, and perform much, as those two mean meals of the Prophet, when in the strength thereof he travelled forty dayes 1 King. 9. 5 to 9. Unto which we may refer the strength of Moses, who being one hundred and twenty yeares old, had not his naturall strength abused, Deut. 34. 7. and the like of Caleb, Joshua 14. 10, 11. All things are sustained by his almighty word, how else should the whole Globe of the earth and sea hang in the middle of the air, and have no other supporter?

The onely means for grasse, and hearbs, and trees, and fruit to grow by, is rain, yet God provided for Adam all these things before ever it had rained on the earth. The usual meanes of light is the sun, howbeit God provided light before he made the sun, light the first day, the sun the fourth day, he onely said, let there be light, and there was light, Gen. 1. 3.

There is no reason in the world, that seven loaves, and a few little fishes, in the Gospel, should feed four thousand, much lesse, that five loaves and two fishes should feed five thousand, meanes very insufficient to natural reason; yet God speaking the word to them, they did it. The like whereof we may read 2 King. 4. 43, 44. So for the apparell of the Israelites, which they had when they were young and children in Egypt, to serve them till they were grown men, even forty yeares together in the wilderness, without being worn out, Deut. 29. 5. and the like of that water and pulle, which with Gods blessing made Daniel, and his companions, fatter and fairer than all the children, which did eat the portion of the Kings meat, Dan. 1. 15.

We live by food, but not by any vertue that is in it within God; yea, without the concurrence of his providence bread would rather choke than nourish us: if he withdraw his word and blessing from his creature, in their greatest abundance we perish. A man can receive nothing, except it be given him from heaven, John 3. 27. All which should teach us diligently to trust in God, what ever our extremities be; for if God needs not his own lawfull, much lesse thy unlawful moanes. Again, if no meanes will

serve the turn, or do us any good, without the blessing of *God* upon it, let us not forfeit his blessing by our vile ingratitude, but rather desire his blessing, though we want the meanes.

Thirdly, If it be the blessing of *God* that makes rich, and not anything that we can do, let us take heed of ascribing the same to our wit and industry, or sacrificing to our net, and burning incense to our yarne, as the Prophet speaks, *Hab. 2. 16.*

Fourthly and lastly, say not as many do, O that I were so rich, that I had but so much as such a man! then should I be happy: but rather desire *God*, that he will bless and sanctifie unto thee what thou hast, that he may have glory, thy self and others good by the same: or else *God* may give thee thy desire, yea, more than thy heart can wish, as the *Psalmist* speaks of the wicked, *Psal. 73. 7, 9.* but it shall be to thy grief and sorrow: as it was said to *Neroes Mother* about her sons being Emperour: or as *Bacchus* granted the request of *Midas*, whose desire was, that whatsoever he touched might instantly be converted into gold; which was little to his comfort, when even his bread, wine, the feathers of his bed, his shirt garments, and every thing else turned into that hard metal, as *Fulgentius* delivers it: he had his desire, but so, as he would gladly now have unpray'd his prayers. Alas, how often does riches, without *Gods* blessing upon them, prove or become the owners ruine? Many a young Heir hath a great and fair estate left him, and is cryed up as happy, but it proves to him within a while, even like the *Ark* to the *Philistines*, which did them more hurt than good, and so fares it with all that forget *God*, and are unthankful to him for what they have. Neither is this all: For,

CHAP. V.

Thirdly, there are abundance of men that *God* doth not onely withhold his blessing from them, but sends his curse with the riches he bestowes.

As suppose a man growes never so rich by indirect meanes, as some care not how, but what and how much they get; for to get one scruple of gold, they will make no scruple of conscience, they care not to make many poor to make themselves rich: for they have consciences like a barn door, as loving money better than themselves: yea, they care not, so they may get silver, if they loose their souls. Now *God* not seldom suffers such to grow very rich, but together with their riches, they have the curse of *God*, whereby they become the worse, and not the better, for them.

There is an evil sickness, saies *Solomon*, that I have seen under the sun, so wis, riches reserved to the owners thereof for their hurt, *Eccles. 5. 13.* To which accords that of the Prophet *Malachy*, If ye will not hear it, nor consider it in your heart, to give glory to my name, saith the Lord of hosts, I will even send a curse upon you, and will curse your blessings; yea, I have cursed them already, because ye do not consider it in your hearts, *Mal. 3. 2.* Their riches are seeming benefits, very curses, even gifts given in wrath, as a King unto *Isra. l.* I gave them a King in my wrath, saith the Lord, *Hosea 13. 11.*

And

And so of their Quails, He gave them their desire, but he sent leanness into their souls, Psal. 106. 15. They did eat and were well filled, yet turned they not from their lusts; but the flesh was yet between their teeth, before it was chewed, even the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague, Numb. 11. 33. Psal. 78. 29, 30, 31. And in another place, Let their table be a snare unto them; and their prosperity their ruine, Psal. 69. 22. They had better have had no meat, then such sauce withall.

The covetous Cormorant, and unthankful wretch, deales with God, as a dog does with his master, who devoureth by and by whatever he can catch, and gapeth continually after more: and it were a marvel, that God should answer him with such abundance, and as it were, be still pouring water into that vessel which already runs over, considering his monstrous unthankfulness; were it not to rot the hoops and chimes, that so the whole cask may break in pieces, were there not poyson mixt with it, I mean Gods secret curse, as I shall suddenly shew.

We well know, that a Ship may be so laden, as that her very freight may be the cause of her sinking. *Demonica* having betrayed *Ephesus* (where all her friends and kindred were) to *Brennus*, of *Senona* for the love of gain, was brought to a great heap of gold, and loaded so heavy therewith, that she dyed under the burthen. *Tarpeia* for the desire she had of all the gold bracelets which the *Sabines* wore about their left armes, when they went to besage *Room*, sold the Fort or Castle of the City (wherein there was a great Garrison, of which her Father *Tarpeius* was Captain) to the *Sabines*; and asking for reward of her treason, *Fatius* the *Sabines* General, according to his promise, when she had opened them a gate in the night and let them in, commanded his whole Army to do as he did, who taking the bracelet which himself wore on his left arm, and his target, did hang them about her neck, and so all the rest, untill she being bowed down to the ground with the weight of them, was pressed to death under the burthen. And much after this manner does God deal with unmerciful misers, and all wicked and ungrateful men. As see the sad condition of a man, to whom God gives riches in wrath; it is so well worth your knowledge and observation, that *David* was very inquisitive with the Lord about it, Psal. 73. 3. to 13. and likewise the Prophet *Jeremy*, chap. 12. Righteous art thou, O Lord, when I speak with thee, yet let me talk with thee of thy judgements; wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root, they grow, yea, they bring forth fruit; thou art neer in their mouth, and far from their reins, ver. 1, 2, 3. Yea, it is admirable to consider, how the tabernacles of robbers do prosper, how secure they are that provoke God, and how abundantly God giveth into their hands, Job. 12. 6. They increase in riches, wax fat and shine, Jerem. 5. 28. They are not in trouble as other men, neither are they plagued like other men; their eyes stand out with fatness, they have more than heart can wish, yea, there are no bands in their death, Psalm 73. and many the like places: But hear all, and ye will never envy their prosperity, neither

neither will your teeth water after their dainties: as what is ever the conclusion? their felicity and happiness is no sooner mentioned, but it follows: *And thou diddest set them in slippery places, thou castedst them down into destruction, they are brought into desolation, in a moment they are utterly consumed with terrors,* Psalm 73. 18. to the 21. verse. *Pull them out like sheep for the slaughter, and prepare them for the day of slaughter,* Ierem. 12. 3. *They spend their dayes in wealth, and in a moment they go down into hell,* Job 21. 13. *Because they have no changes, therefore they fear not God,* Psal. 55. 19. But no greater judgement, then thus to be free from judgements, Ephraim is joyned to Idols, let him alone, saith God, Hosea 4. 17. And the like: *I will not visit your daughters when they are harlots, nor your Spouses when they are whores,* ver. 14. and hereupon all they do is well.

But think it not an argument of Gods favour or dispensation, that thou and thousands more do prosper in their wickedness, that some eminent judgement is not executed speedily upon them, while they are contriving their deep and divellish plots: For though *prosperous wickednesse* is one of the devils strongest chaines, yet there cannot be a greater unhappiness, an heavier curse, than to prosper in ill designs and ungracious courses. Such a mans preservation is but a reservation, as it fared with Sodom and her sisters, which were preserved from the slaughter of the four Kings, that God might rain down hell from heaven upon them. And Sennacherib, who escaped the stroak of the destroying Angell, that he might fall by the sword of his own Sons, *Isai.* 37. 37, 38.

Wicked men are not wise enough to consider, that usually God doth most afflict those whom he best affecteth; dealing with his children, as the good husband deales with his trees, those in the garden he is ever and anon meddling with them, either lopping off the superfluous branches, or scraping off the moss, or paring of the roote, or digging and dunging about them, so using all good meanes to make them fruitfull; whereas he lets them alone which grow in the hedge-row or Forrest, till at the length he comes with his Axe and cuts them down for the fire. Fatted ware, you know, is but fitted for the stables. God puts money indeed into these earthen boxes, that have onely one chink to let in, but none to let out, with purpose to break them when they are full. What was Haman the better for all he had, when the King frowned upon him? or the happier for being list up the ladder, when he was to come down again with a rope? And for ought thou knowest, this very night thou mayest loose both thy gold, thy life, and thy soul too. And therefore what ever thou makest choise of, let me rather beg with innocent Lazars, then abound with unjust Ahab, or unmerciful Dives, so shall my turn be soon over, whilst theirs is to come and continue everlastingly.

But my purpose is not so much to shew you, what will be the end of unmerciful and ungrateful men, as how their riches proves a curse to them here. That they had better be without their wealth, than that God should give it them upon such termes as he does, I shall demonstrate in these ten particulars. I pray mind them.

CHAP. VI.

First, How many are there, that by an intolerable care, and pains, and grief, and sting of conscience, and losse of credit, and undergoing many perils, get great estates, and when they have obtained all that heart can wish, by a just judgement of God, they have not power to partake of what they have, or be a farthing the better for all. As observe but what wise Solomon speaks Eccles. 6. *There is an evil which I have seen under the sun, and it is common among men; a man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth; yet God giveth him not power to eat thereof.* ver. 1, 2 And again, *There is one alone, and there is not a second, yea, he hath neither child nor brother, yet is there no end of all his labour, neither is his eye satisfied with riches, neither saith he, for whom do I labour and bereave my soul of good: this is also vanity, yea, this is a sore travell,* Eccles. 4. 8.

Yea, how many such could I nominate, that are *baser* by being *wealthier*, that are no other than *rich beggers*, or *beggers in the midst of their riches* (as Cain was a vagabond upon his own land) upon whose estates there is let a *spell*, inasmuch that their wealth sayes to them in effect, *touch not, tast not, handle not.*

It is the *misers curse*, want in the midst of abundance, hunger in the midst of plenty, he freezes by the *fires side*, and is like an *unhappy boy*, that hath a great trusse of points to play with, and but one at his breeches to tye them together, or rather he resembles a dog in a wheel, that toyles all day to roste meat for others eating, as the wise man likews, Eccles. 6. 1, 2.

The covetous Miser covers without end, but all to no end; he onely feeds his eyes with that which should feed his belly, and cloth his back. Like him that Horace tells of in Room, called *Onide*, who was so rich, that he might measure his gold by the bushell, and yet went almost stark naked, and never would fill himself halt full of meat. They are like *Tantalus*, who stands up to the chin in water, and hath all kinds of fruits hanging over his head, but is not suffered to tast of the one, nor drink of the other: Or like an *Asse*, that is laden with gold, or dainty eates, but feeds upon thistles: Or like the *Indians*, who though they have all the gold amongst them, yet are the most *beggerly* and naked people alive.

For as if they were such *fooles*, as not to know that their money will buy them all necessities of meat, drink, apparel, and the like, they scarce wear a good garment, or eat a liberal meal, or take a quiet sleep, but are ever tormenting themselves to get that, for getting whereof they shall be tormented. Like a true *Chymist*, he turns every thing into gold, both what he should eat, and what he should wear. He is like a man *rob'd, hurt and bound*, who though he hath meanes to relieve himself, yet hath not liberty to go where he may be relieved.

As a proud man is ignorant in the midst of his knowledge, so is the covetous man poor, and needy, in the midst of his wealth: Yea, a poor beggar is in better estate than a rich miser, for whereas the poor begger wants many things, the rich miser wants every thing.

Grates threw his money into the *Sea*, resolving to drown it, least it should drown him. The drunkard casts his money into a deluge of drink, both drowning it and himself with it: wherein the *Miser* and the *Rioter* are opposites, the one so loves money, that he will not afford himself good drink, the other so loves good drink, that he scorns money. But in severall respects, the *Misers* case is worse than the *Prodigals*, for the prodigall shall have nothing hereafter, but the covetous man hath nothing here, nor shall hereafter.

Riches, saith *Seneca*, are the *wise mans* servant, but the *fooles* master: and the miser makes himself a slave to his servant. Riches are good when the party that possesseth them can tell how to use them, but as instruments are of no use unto them that are ignorant of, *musick*, so are riches of no use to the covetous. So that in my judgement, that *rich fool* in the *Gospel* was far wiser than these blocks, for he having attained his purpose, got a great estate, could, after all afford himself the comfort of it, for these are his words to himself, *Thou hast much goods laid up for many yeares, live at ease, eat, drink and take thy pastime*, Luke 12. 19.

Nay, to abound with all things, and to be never the better for them, not to partake of them, what fool or mad man hath been known so senseless? yea, not to flatter his pretended prudence, no beast will starve in a fat pasture; if then a man shall pinch his guts when God hath afforded him affluence, the *Ass* is not so very an *Ass* as he. Nor do I know any beast like him, save *Pharaohs* seven lean and evil favoured kine, and to them he is very like: For, when his large and greedy conscience hath devoured or eaten up many *Customers* or *Clients* estates, as they did the seven fat and well favoured kine, yet it cannot be known by any reall amendment, that he hath eaten them, but in his food, raiment, satisfaction of his mind, &c. he is as ill favoured as at the beginning. He doth not more lock up his goods from the sheif, than from himself: So that I cannot more fitly compare him to any thing, than to an *Idoll*, for as an *Idoll* hath eyes but sees not, so he hath a reasonable soul, but understands not. And most just it is, that he who is unjust to all others, should be most unjust to himself. And as a covetous man is good to no body, so he is worth of all to himself.

It is the depth of misery to fall under the curse of *Cham*, a servant of servants, *ut dicitur servi, maxime servi*, no thralldom to the inward and outward bondage too. So that if there be any creature miserable, it is the miserable miserly muck-worm; and yet he is least to be pitied, because he makes himself thus miserable.

Now this may move wonder to astonishment! that they should take such care and paines, and cast away their soules to heap up riches, and when they have done, to be never a penny the better for them. Yea, what can any wise man think of them, are they not stark mad? are they not *fooles in folio*? What, take so much care and paines, endure so much greif, sting of conscience, losse of credit, deprive themselves of heaven, damn their own soules, to get wealth, and when they have got it, not to be the better for it: yea, they are lesse satisfied and contented than before, meanlier accommodated than

mean

mean men, and could this possible be so, if God did not give them their riches in wrath? nor would he otherwise deny them the use of their own; for the wise man hath given it as a rule, That to whom God hath given riches as a blessing, he also giveth him to eat, and drink, and to take pleasure, and delight his soul with the profit of his labours, wherein he travelleth under the sun: for which see Eccles. 2. 24. and 3. 12, 13. and 5. 17, 18, 19. and 8. 15. And so you have one particular to prove what I promised. But

CHAP. VII.

SECONDLY, To this is added as another judgement, let the Ingrateful mercenary scollers misse have never so much, he is never the more, but the lesse contented. As how many have mighty estates, their houses full, their shops and warehouses full, their coffers full, their purses full, and their pastures full, and yet as if their hearts were bottomlesse, that is, still as lank and empty through an excessive desire of more, as if they did indeed want all things. The Covetous desires are rather sharpened by enjoying, and augmented by possession.

*For wishing still, his wishes never cease,
But as his wealth, his wishes still increase.*

To shew that covetous men belong to hell after they dye, they are like hell while they live: Hell is never filled, and they are never satisfied, covetous men drink brine, which increaseth thirst rather than quenches it. And though the devil should say to them as he said to our Saviour, touching the whole world and glory thereof, *all these will I give thee*, (though he needs not offer them all, for they will serve him for less) yet all would not content them, no more than heaven it self contented Lucifer: For as the rich glutton in hell desired a drop of water, and yet a river would not have satisfied him; for if his desire had been granted in the first, he would have required more, and then more to that, never ceasing to ask, never having enough, nor being the better when he had it: so it fares with the covetous man, his abundance no more quencheth his lust, than fuel does the flame. For as oyle kindleth the fire, which it seemes to quench, so riches come as though they would make him contented, but they make him more covetous. And is not this thy very case that art covetous? No man more happy, in respect of outward things, then thy self, couldest thou but see it; thou hast all things thy heart can wish, and shouldest thou but come to want what thou now enjoyest with, and thinkest not worth thanks; when it were past thou wouldest say, thou wast most happy, and after a little misse, with withall thine heart, thou haddest the same again: yea, a world for such a condition and content withall. Only the devil (by Gods just permission) bewitches thee to think, that thou hast not enough, when thou hast too much, and more than thou needest, or knowest what to do withall.

Nor is it possible for a worldling to be contented: for whereas naturall desires are soon satisfied, those that are unnaturall are insatiable. Hunger is soon appeased with meat, and thirst allayed with drink: but in burning Fevers, *quo plus sunt poræ plus sitimur aquæ*, they still love, amore concitatis

scientia, never *amore complacentia*. If covetous, or ambitious men ever feel content in these transitory things, it is no otherwise then as *itching soars* do in *clawing* and *scratching* fingers. And indeed how should intemperate desires be satisfied with increase, according as they are replenished, when these appetites are not capable of satiety?

Men in this case, are like *poysoned Rats*, which when they have *tasted* of their *bane*, cannot rest untill they *drink*, and then can much less rest till they *drink* again, *swell* and *burst*. Covetousness is like the disease called the *Woolf*, which is *always* eating, and yet keeps the body *lean*. A moderate water makes the *Mill* goe merrily, but too much will not suffer it to go at all.

Secondly, another reason is, Nothing can fill the heart of man, but he that made it: The heart shall be satisfied with gold, when the body shall be contented with winde. The whole world is circular, the heart of man is triangular; and we know a circle cannot fill a triangle. Yea if it be not filled with the three persons in Trinity, it will be filled with the world, the flesh, and the devil. The heart is the seat or recepracle of spiritual things; and the things of the world are corporal and carnal: Now carnal and corporal things, can no more fill our hearts, then spiritual things can fill our Coffers. Visible light will not cleer the invisible understanding; nor will corporal food feed the soul. Blessed are they, says our Saviour, who thirst after righteousness, for they shall be satisfied, Mat. 5.6. not they that thirst after riches, or honor, or pleasure; for instead of being satisfied, they thirst more. Yea theie Mammonists are so infinite in desiring, that could such a one swallow the whole earth that swallows all, and will swallow him ere long, it might choak him, but not satisfie him, as abundance of examples that I could give you, sufficiently prove: namely Alexander, and Crassus, and Licinius, and Marcus Crassus, and Ahab, and Haman, &c. But,

CHAP. VIII.

Thirdly, to this is added as a further judgement, that as the more he hath the more he covereth, so the neerer he is to his journey's end, the more provision he makes for it. Other vices are weakened with age and continuance, onely covetousness (and that odious sin of drunkenness) grows stronger. As the covetous wretch increaseth in years, so he increaseth in covetousness. What Pliny writes of the crocodile, is fitly applicable to the miserly muckworm: other creatures grow up to their height, and then decay and dye, onely the crocodile grows to her last day. The aged worldling, though he have one foot in the grave, yet his appetite to, and peruse of gain, are but new worms. Yea, though he hath out-lived all the teeth in his gums, the hairs of his head, the sight of his eyes, the tast of his palate, have he never so much, yet he hath not enough, and therefore would live to more, and cover, as if he had a thousand generations to provide for.

He so lives, as if he were never to dye; and so dyes, as if he were never to live again. He fears all things, like a mortal man, sayes Seneca, but he desires all things, as if he were immortal. Had it not been for sin, death had never entered into the world: and were it not for death, sin (especially the Misers sin) would never go out of the world. Lust is commonly the disease of youth, ambition of middle age, covetousness of old age: And *Plautus* maketh it a wonder to see an old man beneficent. But what saith *Byas*, covetousness in old men is most monstrous: for what can be more foolish and ridiculous, then to provide more money and victuals for our journey, when we are almost at our journeyes end?

Wherefore remember thou, O old man, yea O remember! that your Spring is past, your Summer over-past, and you are arrived at the fall of the leaf; yea winter colours have already stained your head with gray and hoary hairs. Remember also, that if God in justice did not leave you, and the Prince of darkness did not blinde you, and your own heart did not grossly deceive you; you could not possibly be so senseless as you are in these three last mentioned miseries.

Thus three of the covetous mans woes are past, but behold more are coming; for God inflicteth more plagues upon him, then ever he did upon *Pharaoh*. I'll acquaint you only with seven more.

C H A P. IX.

Fourthly, his thoughts are so taken up with what he wants (or rather desires, for he wants nothing but wit, and a good heart, that he not once mindes or cares for what he hath, as you may see in *Abah*, *1 Kings* 21. 4. and *Haman*, *Hester* 5. 13. and *Micha*, *Judges* 18. 24.

What the covetous man hath, he sees not; his eyes are so taken up with what he wants; yea the very desire of what he cannot get torments him, and it is an heart-breaking to him, not to add every day somewhat to his estate: besides, not to improve it so many hundreds every yeer, will disparage his wisdom more to the world, then any thing else he can do, as I have heard such an one allege, when I have told him my thoughts, about perplexing himself.

But see the difference between him, and one that hath either wit or grace: whose manner it is, even in case of the greatest losses, to look both to what he hath lost, and to what he hath left; and instead of repining, to be thankful that he hath lost no more, having so much left that he might have been deprived of. But foolish sensualists have a duller feeling of many good turns, then of one ill: they have not a sensible a feeling of their whole bodies health, as they have of their fingers aking; nor are they so thankful for twenty yeers jollity, as are pleased for one dayes misery. Whereas an humble and good man, will see matter of thankfulness there, where the proud and ingrateful find matter of murmuring. And so much of the fourth particular, only

me add as a sure rule, He that in prosperity is unthankful, will in adversity be unfaithful.

C H A P. X.

Firstly, the Devil, by Gods just permission, prevails by his temptations, to make them think that the forbidden fruit is the sweetest of all fruits, as he did our first parents. Nor will any other content him; each thing pleaseth him better that is not his own. And as *Publius* observes, other mens goods are far more esteemed by him.

Plines Wolf is a true emblem of this avaritious beast: whose nature it is when he is eating his prey, though never so hungry, if he sees another beast feeding, to forsake that which he is about, to take the prey from the other. *Ahab* was such a Wolf, who could not content himself with his own, though he enjoyed a whole kingdom, but he must wrest *Naboths* inheritance from him. The commandment is express; *Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbors wife, servant, Ox, Ass, nor any thing that is thy neighbors*; *Exod. 20. 17.* and all that fear God observe it; but nothing more cros to the grain of a wicked mans heart, to whom *steal waters* are most sweet, and *hid bread* the most pleasant, *Prov. 9. 17.* For one so insatiably covets after another mans estate or office, that he is never the better for his own. Another so loves his neighbors wife, that he even loaths and contemnes his own. *Thy neighbors wife* to thee, to him *thines fairest*, sayes the Poet. Hence hath that cursed speech issued from one too great to name, That he could love his wife above any other, if she were not his wife, a word sufficient to rot out the tongue that spake it.

Solomon was a wise man, and had tryed all things. Oh that men would be so wise as to take his counsel, and enjoy their own with joy and gladness of heart; drink waters out of their own Cistern, and rejoyce with the wife of their youth, so as her breasts may satisfie them at all times, and they be ravisht alwayes with her love, rather then deprive themselves of that happiness, by embracing the bosom of a stranger, and coveting that which is anothers, *Prov. 5. 15. to 21.* Oh that thou wouldst be content'd, that thy present condition what ever it is, is the best for thee, hadst thou but the wit to see it; and that onely good use gives praise to earthly possessions: that there are no riches comparable to content (for this is the gift of God) then surely thou wilt not much remember the *dayes of thy life*, because God answereth the joy of thine heart, *Eccles. 5. 17.*

But no matter, they love misery (lose the comfort of their own rest, and all outward blessings, together with the tuition of God) and they shall have it for he that makes his fire with hay, hath much smoke, and but a little hear, which leads me to the first particular.

CHAP. XI.

Sixthly, another sore judgement which God inflicteth upon the mercileſs muckworm, for his monſtrous unthankfulneſs, is, he enjoyes not a merry day, no nor a pleaſant hour in ſeven yeers; ye if you obſerve it, he reſembles *Agelaustus*, Grandfather to *Crassus*, who never laughed in all his life, ſave once when he ſaw a *mare* eating of *thistles*: or rather *Anaxagoras Clazoenius*, who was never ſeen to laugh or ſmile from the day of his birth. Joyes never ſo much al look in at the door of his heart; worldly delights to him, are but like delicate meates to him that hath loſt his taſt.

But O the cares, fears, anxieties, ſighs, ſorrows, ſuſpirions, ſad thoughts, reſtleſs deſires, the horrors, troubles, tortures, torments, vexations, diſtractions, griefs, girdes, gripes, grudgings, repinings, doubts, dolours, deſperation, that are the ordinary companions of the covetous. How is he hurried with deſires to get, diſtracted with getting, vexed for what he cannot get, tortured for what he loſeth; or another gaineth, troubled with fear of loſing what he hath already gained? yea his labor to gather riches is reſtleſs, his care to keep them boundleſs, his ſorrow if he chance to loſe them endleſs, and his fear leſt he ſhould hereafter lack cureleſs.

Of all plagues ſent into Egypt, that of the Flies was one of the moſt troubleſome, for they never ſuffered men to reſt, for the more they were beaten off, the more they came upon them: ſo of all miſeries and vexations that God layes upon worldlings; this is nor the leaſt, to be continually vexed and tormented with cares, which they neither can (nor indeed would) bear off by any means they are able to deviſe for they ruſh in upon them in the morning ſo ſoon as they awake, accompany them in the day, forſake them not at night, they follow them to bed, and will not ſuffer them to ſleep: their thoughts will nor permit them to ſleep, nor their ſleep permit them to reſt. They afflict them in their dreams, as giving them no quiet either by day, or night, a God threatneth to wicked men by the Prophet *Jeremiah*, Jer. 6. I could give you a large bill of particulars; but fear of cloying is alwayes a hand to curb me: wherefore take theſe few for a taſte. Want doe not break ſo many ſleeps for proviſion the next day, as abundance doe for increaſe. His nights are as troubleſome and unquiet as his dayes; and his dayes as the dayes of *Babylons* downfall. Never is more watchfulneſs, then where is moſt purpoſe of wickedneſs: ſee *Micah* 2. 12. *Luke* 16. 8. *Pſal.* 36. 4. *Eccleſ.* 5. 12. Twas *Chilon*s ſentence, Miſery and Wiſdom go commonly together.

If his plot be croſſed, and his hand cannot act that wickedneſs by day, which his head hath deviſed by night, he is taken with a fit of melancholy, ſick of the ſullens, as was *Ahab*. He thinks it a death that he cannot be ſuffered to dye; it is a hell to him, that the gates of hell are ſhut againſt him.

Having ingrossed a commodity, if he cannot have his expected price for it, or prevail not in his sute, or cannot recover what he expected, or if any one breaks in his debt, or if he hear of a Taxe, or some unavoidable payment, and an hundred the like, every of them adds to the care and grief of his heart, which was ready to burst with care and grief before; for he had rather be damned, then damnified; and in case he cannot have his will of another, he will be revenged of himself, like *Nanplius* King of *Euboea*, who when he could not revenge his sons death upon *Ulysses*, cast himself into the Sea. Yea in case he sustain any great loss, he is ready to make himself away: as *Menippus* of *Phenicia* did, who having lost his goods, strangled himself. Or like *Dinarcus Phidon*, who at a certain loss, cut his own throat, to save the charge of a cord. At least he feels more sorrow in losing his mony, then ever he found pleasure in getting it: nor will any condition content him; for the lightness of his purse, gives him an heavy heart, which yet filled, doth fill him with more care. His medicin is his malady. These rich men, are no less troubled with that they possess (lest they should lose it) then poor men are for that they want. In the day time, he dares not go abroad for fear of robbing; nor stay at home for fear of killing. His thoughts are so troubled with fear of thieves, that he cannot, that he dares not sleep: yea he fears a thief worse then the devil, therefore will he be beholding to the devil for a spell to save him from the thief; which once obtained, a little Opium may rock his cares asleep, and help him to a golden dream; for all his minde and heart is to get mony; if waking, he talks of nothing but earth, if sleeping, he dreams of it. Lastly, as if all his delight were to vex himself, he pines himself away with distrustful fear of want, and projecting how he shall live hereafter, and when he is old: resembling *Ventidius* the Poet, who would not be perswaded but he should dye a begger. And *Apicius* the *Romane*, who when he cast up his accounts, and found but an hundreded thousand crowns left, murdered himself for fear he should be famished to death.

C H A P. XII.

Seventhly, To the former miseries which a cruel Miser is justly plagued withall, this may be added; the dolefulness of his conscience, for the sin of oppression lyes upon the soul as heavy as lead; yea as the shadow does ever follow the body, so fear and desperation in all places, and at all times, do wait upon an evil conscience. Sin armes a man against himself, & our peace ever ends with our innocency. A *Pithagorean* bought a pair of shoos upon trust, the Shoemaker dyes, he is glad, thinks them gained, but a while after his conscience twitches him, and becomes continual chider; he hereupon repairs to the house of the dead, casts in his money with these words, There take thy due, thou livest to me, though dead to all beside. *Micha* stole from his mother eleven hundred

Shekels of silver, but his complaining conscience made him to accuse himself and restore it again, *Judg. 17*. If gotten goods lye upon the conscience, as *raw meat upon a sick stomach*, which will never let a man be well, or at ease, untill he hath cast it up again by restitution.

Means ill gotten, is to the getter, as the *Angels book* was to *Saint John*. When he eat it, it was in his mouth as sweet as hony, but when he had eaten it, it became in his stomach as bitter as gall, *Rev. 10. 10*. The which is notably illustrated *Job 20. 11. to 20.* which together with the whole Chapter, is marvellous good for cruel and unmerciful men to read; for I may not stand here to repeat it. Sweetness is promised in the bread of deceit, but men finde it as gravel, crashing between their teeth.

Nor will his troubled conscience suffer him to steal a sound sleep: yea he sleeps as unquietly, as if his pillow were stuf with *Lawyers per-nives*.

I may give ye a hint of these things from the word, but onely God and he can tell, how the remembrance of his forepast cozenages and oppression, occasions his guilty conscience many secret wrings and pinches, and gives his heart many a sore-lash, to increase the fear and horror of his soul every time he calls the same to remembrance, which is not seldom: As, O poor wretches! what do they endure? how are they immerged in the horrors of a vulned conscience! there is more ease in a nest of *Hornets*, then under the sting of such a tormenting conscience. He that hath this plague, is like a man in debt, who suspecteth that every bush he sees, is a *Serfant to arrest and carry him away to prison*. It was Gods curse upon *Cain*, when he had slain his brother *Abel*, to suspect and fear, that every one he met would kill him: yea it makes him so afraid of every thing, that a very *Maulking frights him*, and it is much, that he dares trust his *Barber to shave him*. *Dionysius* was so troubled with fear and horror of conscience, that not daring to trust his best friends with a razor, he used to *scinde his beard with burning coals*, as *Cicero* records. He is much like a *Malefactor in prison*, who though he fare well, yet is tormented with the thought of ensuing judgement. It is the *hand-writing on the wall*, that prints bloody characters in *Belsazzars* heart.

So that if any should deem a man the better, or happier, for being the richer, he is very shallow; as many looking on the outer face of things, or see but the one side (as they used to paint *Antigonus*, that they might conceal his deformity on the other side) see not how they smart in secret, how their consciences gripe them. Nor does any one know, how the shoe wrings the foot, but he that wears the same.

Or admit the best that can come, as suppose they can stop consciences mouth for a time, or with the musick of their morny play it sleep for the present; yet when they lye upon their death-beds, it will sting them to the quick. For when death besiegeth the body, *Satan* will not fail to beleagure the soul; yea then he will be sure to lay on load; for as all cor-

rupt humors, run to the diseased and bruised part of the body ; so when conscience is once awakened, all former sins, and present crosses joyne together to make the bruise or sore more painful. As every Creditor falls upon the poor man, when he is once wretched. Or let it be granted that his conscience never troubles him on his sick bed, and that he have no bonds in his death, as the Psalmist speaks *Psal. 73.* --- but departs like a Lamb, which is not onely possible but probable ; for more by many thousands go to hell like *Naball*, then like *Judas* ; more dye like *Sons in security*, then in despair of conscience : yet all this is nothing, for the sting of conscience here, though it be intollerable, is but a flea-biting to that he shall endure hereafter, where the worm of conscience dyeth not, and where the fire never geth out.

This is part of *Sins wages*, and *Satans reward*: We have sinned, therefore our hearts are heavy, *Ila. 59. 11, 12.* The sorrows of them that offer to another God (as do the covetous) shall be multiplied, says holy David, *Psal. 16. 4.* Yea *Seneca* an heathen could say, that an evil life causeth an unquiet minde ; so that *Satans* government, is rather a bondage then a government, unto which *Christ* giveth up those that shake off his own.

What his government is, you may partly guess at by the servile slaveries he puts his subjects upon. As O the many hard services which *Satan* puts his servants upon, and what a bad Master is he : when we read that *Origen* at his onely appointment, made himself an Eunuch, *Democritus* put out his own eyes, *Crates* cast his money into the Sea, *Thracian* cut down all the Vines, whereas *David* did none of these ; *Ahaz* made his son to pass through the fire, *Jephta* sacrificed his onely daughter, as the text seems to import. Wicked men think they do God good service in putting his children to death : but where do we finde any Religious Israelite, or servant of God, at such cost ? or when did God require this of his servants ? The Prophets and Apostles never whipt nor lanced themselves, but *Baals Priests* did this and more. And so of the *Papists*, those hypocrites of late yeers, and the *Pharisees* of old. How many sleepleis nights, and restless dayes, and wretched shifts, treacherous and bloody plots and practises, does covetousness and ambition cost men ? which the humble and contented Christian is unacquainted with. How does the covetous mans heart droop wish his *Mammon* ? How does he turmoile and vex his spirit, torment his conscience, and make himself a very map of misery, and a sink of calamity ? it is nothing so with *Christs* servants.

CHAP. XIII.

I Have much more to enlarge of the miseries of unmerciful and ingrate full Misers, but before I speak of them, I will give you the reasons and uses of these already dispatcht, wherein I will be as brief as may be.

You see that God may give men riches in wrath ; and so as they shall

be never the better for them, but the worse. Now that you may not think it any strange thing, observe the reasons why, and how justly they are so served.

The first Reason is, the unmerciful Misers monstrous unthankfulness, for those millions of mercies he hath received from God (of which I shall give you an account in the second part) this causes God either not at all to give him, or in giving him riches, to add this you have heard as a curse withall. He is unthankful for what he hath, therefore have he never so much, it shall not be worth thanks. He is cruel to the poor, therefore he shall be as cruel to himself. The poor shall have no comfort of what he hath, therefore himself shall have as little.

The covetous are cozen Germans to the *nine leapers*, thankless persons. They are so much for receiving, that they never mind what they have received. *He deals with God, as a dog doth with his master, who as Austine observes, devoureth by and by whatever he can catch, and gapeth continually for more.* Nor hath covetousness any thing so proper to it, as to be ingrateful. A greedy man is never but shamefully unthankful; for unless he have all, he hath nothing. He must have his will, or God shall not have a good look from him; yea, as the *Mill*, if it go empty, makes an unpleasant and odious noise, so the covetous man, if the Lord does not satisfy his desires in every thing, he will most wickedly murmur and blaspheme his providence; and if ever he sustaines losse, he will never forget it. He writes *benefits received in water*, but what he accounts *injuries in marble*. And for this his great ingratitude, God gives him riches, but withdraws his blessing. For as *Jacob gave Ruben a blessing*, but added, *thou shalt not be excellent*, Gen. 49. 4. so God gives the worldling riches, but sayes, *thou shalt not be satisfied*. *He that loveth silver, shall not be satisfied with silver*, Eccl. 5. 10. Yea no man more unsatisfied; for let him have what his heart can wish, he is not yet pleased, like the *Israelites*, who murmured as much when they had *Mannah*, as when they had none.

Secondly, the mercilefs Miser, never sued or sought to God for his riches; neither does he acknowledge them as sent of God, but ascribes the increase of his means to his wit and industry. Nay he dares not pray the *Lords prayer*, *forgive us our debts, as we forgive our debtors*, lest he call for a curse upon himself. Nay if he be (as probably he is) an *Usueter*, then in respect of other men, he hath no need to pray at all, for as one observes,

*Each man to heaven his hands for blessing reares;
Onely the Us'rer needs not say his prayers.*

Blow the winde East or West, plenty or dearth,

Sickness or health, sit on the face of earth;

He cares not, time will bring his money in,

Each day augments his treasure, and his sin.

Or admit he ever calls upon God, his prayer is, that some one may die, that he may have his office, or break his day, that the beloved

for-

Forfeiture may be obtained. His morning exercise being onely to peruse his bonds, look over his baggs, and to worship them, as *Marcus Cass* worshipped his grounds, desiring them to bring forth in abundance, and to keep his Cattell safe.

And as touching hereafter, if he shall finde in his heart to pray, God will not hear him, *Prov. 11. The sacrifice of the wicked, is an abomination* to the Lord, *Prov. 21. 27. What hope hath the hypocrite saith Job, when he hath heaped up riches; will God hear his cry when trouble cometh upon him? Job 27. 8, 9. When you shall stretch out your hands, saith God to such, I will hide mine eyes from you; and though you make many prayers, I will not hear, Isa. 1. 15. God will turn him off to his gold and silver for help, as he did Jehoram to the Prophets of his Father, and the Prophets of his Mother, 2 Kings 3. 13. And it is but just and equal, that those which we have made the comfort and stay of our peace, should be the relief and comfort of our extremity. If our prosperity hath made the world our God: how worthily shall our death-bed be choaked with such an exprobration?*

If God downfwer such an ones prayers, it is as *Archelaus* answered the request of a covetous Courtier, who being importuned by him for a cup of gold, wherein he drank; gave it unto *Euripides* that stood by, saying, Thou art worthy to ask and be denied, but *Euripides* is worthy of gifts, although he ask not. And indeed good men many times receive gifts from God, that they never dreamt of, nor durst presume to begg, which others extreemly strive after and go without. As it is feigned of *Pan*, that it was his good hap to finde our *Ceres*, as he was hunting, little thinking of it, which none of the other gods could do, though they did nothing else but seek her, and that most industriously.

Now, if he neither prayes to God for what he would have, nor gives him thanks for what he gives, nor desires a blessing upon what he receives, viz. that he may be content, and satisfied therewith, How should God bestow this great blessing of contentation upon him, and a true use of his riches?

Thirdly, he cares not for grace but for gold, therefore God gives him gold without grace. He longs not after righteousness, but riches; therefore he shall neither be satisfied nor blessed; whereas both are their portion that thirst after the former, *Mat. 5. 6. He desires riches without Gods blessing, he shall have it with a curse; he loves gold more then God, and desires it rather then his blessing upon it or grace, therefore he shall have it and want the other. Whereas if he did first seek the kingdom of heaven, all things else should be added therunto, Mat. 6. 33. But this worldlings appetite stands not towards the things of a better life; he findes no tast in heavens treasure; let him but glut himself on the filthy garbage of ill-gotten goods, he cares not for Manna. He sings the song of *Curio, vincat utilitas*, let gain prevail, he had rather be a sinner then a begger. The Apostle Saint Peter said; silver and gold have I*

more, *Act. 3. 6.* The devil says, *all these are mine, Luk. 4. 6.* The Rich man, *have much goods laid up for many years, Luk. 12. 19.* Now ask the covetous muchworm, whether had you rather lack with those Saints, or abound with the devil and the rich man? his heart will answer, give me money, which will do any thing, all things, *Eccles. 10. 19.*

Now if he prefers gold, before either God, grace, or glory, no man will if God grant him his desires to his hurt, as he did a King and Quail to the Israelites.

CHAP. XIII.

Fourthly, he puts his trust in his riches, & not in God, loves & serves Satan more then God; therefore he shall have his comfort, & reward from them and not from God. Yea Satan shall have more service of him for an ounce of gold, then God shall have for the Kingdom of heaven, because he prefers a little base self before God and his own salvation. He loves God well, but his money better, for that is his *summum bonum*: yea he thinks him a fool that does otherwise. What part with a certainty for an uncertainty? if he can keep both, well and good, if not, what ever betides he will keep his *Mammon*, his money, though he lose himself, his soul. And yet the Lord gives far better things for nothing, then Satan will sell us for our souls; had we the wit to consider it, as we may see, *Isa. 55. 1, 2.*

Again he loves his children better then the Lord, oppressing Gods children to enrich his own, for so his young ones be warm in their nest, let Christs members shake with cold, he cares not. He loves the Lord, as *Ethan* loved *Jacob*, onely to get riches by him, or as *Saul* loved *Samuel*, to get honor by him. He will walk with God, so long as plenty, or the like does walk with him, but no longer; he will leave Gods service rather than lose by it.

That the *Mammonist* loves not God, is evident; for if any man love the world, the love of God is not in him, *1 John 2. 15.* yea the two poles shall sooner meet, then the love of God and the love of money.

Nor is this all; for he not onely loves *Mammon* more then God, but he makes it his god, shrines it in his coffer, yea in his breast, and sacrificeth his heart to it; he puts his trust, and placeth his confidence in his riches, makes it his hope, attributing and ascribing all his successes thereunto, which is to deny God that is above, as we may plainly see *Job 31. 24, 28.* Nor ought covetous men to be admitted into Christian society. We have a great charge to separate from the covetous, *Eat not with him, sayes the Apostle, 1 Cor. 5. 11.* and also wise *Solomon*, *Prov. 23. 7.*

Covetousness is flat idolatry, which makes it out of measure sinful, and more banious then any other sin, as appears, *Col. 3. 5. Ephes. 5. 5. Job 31. 24, 28. Jer. 17. 5. 1 Tim. 6. 9, 10.* Fornication is a foul sin; but nothing to this, that pollutes the body, but covetousness defileth the soul,

soul; and the like of other sins. Yea, it is such a sordid and damnable sin, that it ought not once to be named among Christians, but with detestation, *Ephes. 5. 3.*

It is a sound Conclusion in Divinity, That is our God, which we love best and esteem most; as gold is the covetous mans god, and belly, cheer, the voluptuous mans god, and honor the ambitious mans god; and for these they will do more, then they will for God. Yea all wicked men make the devil their god; for why does Saint Paul call the devil the god of this world? but because worldly men do believe him, trust him, and obey him above God, and against God; and do love his wayes and commandments better then the wayes and laws of God.

We all say, that we serve the Lord, but as the *Psalms* speaks, other Lords rule us, and not the Lord of heaven and earth. The covetous Mammonist does insatiably thirst after riches, placing all his joyes, hopes, and delights thereon; does he not then make them his God? yea God sayes, lend, clothe, feed, harbor, The devil and Mammon, say, take, gather, extort, oppress, spoil; whether of these are our gods? but they that are most obeyed? Know ye not, saith, Saint Paul, that to whomsoever ye give your selves as servants to obey, his servants ye are to whom ye obey, *Rom. 6. 16.* the case is plain enough, that every wilful sinner makes the devil his god; he cannot deny it. I wish men would well weigh it. The goods of a worldling are his gods, Ye have taken away my gods, says *Micha*, and what have I more to lose, *Jud. 18. 24.* He makes Idols of his coyn, as the Egyptians did of their treasure: They have turned the truth of God into a lye, and worshipped and served the creature, forsaking the Creator, which is blessed for ever, *Amen, Rom. 1. 25.*

The greedy Wolfe, Mole, or Muckworm, who had rather be damned then damnified, hath his Mammon in the place of God, loving it with all his heart, with all his soul, with all his minde, making gold his hope, and saying to the wedge of gold, Thou art my confidence; and yet of all men alive, he is least contented when he hath his hearts desire, yea more then he knows what to do withall; the issue of a secret curse. For in outward appearance they are as happy as the world can make them, they have large possessions, goodly houses, beautiful spouses, hopeful children, full purses; yet their life is never the sweeter, nor their hearts ever the lighter, nor their meals the heartier, nor their nights the quieter, nor their cares the fewer; yea none more full of complaints among men. Oh cursed Cistifs, how does the devil bewitch them! Generally, the poorer the merryer, because having food and raiment, they are therewith content, *1 Tim. 6. 8.* They obey the rule, *Heb. 13. 5.* and God gives his blessing. But for those that make gold their god; how should not God either deny them riches, or deny his blessing upon them; and instead thereof, blast his blessings with a curse, and give them their riches in wrath, so that they had better be without them.

If we put our trust and confidence in God, he hath promised none

to fail nor forsake us, Heb. 13, 5. But this is the man that took not God for his strength; but trusted unto the multitude of his riches, and put his strength in his malice, Psal. 52. 7. Yea he saith in his heart, God hath forgotten; he hideth away his face, and will never see, Psal. 10. 11. He puts his certain trust in uncertain riches, 1 Tim. 6. 17. And not for want of ignorance, for to trust to God, and not to any creature or carnal policy is the greatest safety. A lesson yet to be learned of many, that do in a good measure trust in God (which this muckworme not so much as minds). But shall we trust God with our jewels, our souls, and not with the box, Mat. 6. 30? Take we heed, lest whiles he doth grant us that wherein we do not trust him (worldly riches) he take away that wherein we do trust him (everlasting joy and happiness.)

Fifthly and lastly, let a graceless and ingrateful cormorant, an unmerciful miser have never so much, he neither intends to glorifie God, nor do good to others with his riches; he will not change a peece without profit, scarce let another light a torch at his candle. He will not lose a groat to gain a mans life, nor speak a fillable for God were it to save a soul. And God cares for none, that care for none but themselves, making themselves the center of all their actions and aimes. Whereas he is abundantly bountiful to publike spirits, that aime at his glory, and others good. And so ye have the Reasons, the Uses for the present, and in this place, shall be onely

CHAP. XV.

- Three {
 1. Of Information,
 2. Of Exhortation.
 3. Of Consolation.

And of these but a word. First for Information; let the premisses teach us this lesson, That whatsoever is given to any one, if Christ and a sanctified use thereof be not given withall, it can be no good thing to him. Did the stalled Ox know that his Master fatted him for the slaughter, he would not think his great plenty an argument of his masters greater love to him. The Physician letteth that sick person have what he will, of whose recovery he despaireth; but he restraineth him of many things, of whom he hath hope. We use to clip, and cut shorter the feathers of Birds or other fowle, when they begin to flye too high, or too far: So does God diminish the riches and honors of his children, and makes our condition so various, that we may not pass our bounds, or glory too much in these transitory things. As if we well observe it.

First, some have the world and not God, as Nabal, who possessed a world of wealth, not a dram of grace or comfort.

Secondly, some have God and not the world, as Lazarus: his heart was full of grace, and divine comfort, whiles his body lacked crumbes.

Thirdly,

Thirdly, some have neither God nor the world, nothing but misery here, nothing but torment hereafter; for the poorest are not seldom the wickedest.

Fourthly, some have both God and the world, as Abraham, who was rich while he lived on earth, and dying was glorious in Heaven. Yea oftentimes they that are dearest to God, do with great difficulty work out those blessings, which even fall into the mouths of the careless.

That wise disposer of all things, knows it fit many times, to hold us short of those favors which we sue for, and would not benefit, but hurt us. Unlovely features, have more liberty to be good, because freer from Solicitors; and though it be not a curse, yet tis many times an unhappiness to be fair (as well as to be strong and witty) *Helena*, daughter to *Jupiter* and *Leda*, for her excellent beauty, was ravished at the age of nine years, by *Theseus*; and once again by *Paris*, which caused the wars, and utter ruine of *Troy*.

Plutarch observes, that *Lisander* did more hurt the *Lacedemonians*, in sending them store of riches and precious movables, then *Sylla* did the *Romans* in consuming the revenues of their treasure. And as *Sylvius* relates, the liberality of Princes, and especially of *Metilda* a Dutches of Italy, who at her death made the Pope her heir, began ambition in the Bishops of Rome, and ambition destroyed Religion.

These things are such as the possessors minde,
Good if well us'd, if ill, them ill we finde.

For even evil things work together for the good of the good; and even good things work together to the evil of the evil.

Lucian feigneth, that riches being sent by *Jupiter* from heaven, come softly and slowly, but from the infernal god comes flying apace. And the other Poets feign *Pluto* to be the god of riches and of hell, as if hell and riches had both one master. And indeed he that resolves to be evil, making no conscience how he comes by it, may soon be rich; but the blessings of God in our ill getting, or unworthy carriage in their use, prove but the aggravations of sin, and additions to judgement. And let this serve for the first use.

Secondly, Let what hath been delivered touching the miseries of an unmerciful, miserly, muckworme, serve to make us take heed and beware of all sin, but especially of the sin of covetousness; yea let us look to it, lest while we hunt after the worlds venison with *Esau*, we lose our Fathers blessing. Can we not warm us at the Sun, but we must make an Idoll of it to worship? must we needs either hide our faces, or bow our knees; either renounce all profits and pleasures, or be their slaves. This is a second use.

Thirdly, this, if we seriously consider it, may serve for a use of great comfort to the godly and conscientious. For if worldlings are so many wayes perplexed and distracted with cares and fears, about getting, and keeping, and losing their riches and great estates; how happy are the servants of God, that are not acquainted with any of them? No

man, sayes the apostle, that warreth entangleth himself with the affairs of this life, because he would please him that hath chosen him to be a soldier. 2 Tim. 2. 4. They cast their care upon God, and he careth for them who will see that they shall never want what is good, and fit for them. Mat. 6. 25, 30. But in the transgression of an evil man is his snare, sayes Wise Solomon, Prov. 29. 6.

But of this by the way onely, for there are other plagues yet befalling, which God usually inflicts upon the merciless miser: nor would one of them be left unconsidered.

CHAP. XVI.

THe eighth is the loss of his credit and good name, which he seldom or never escapes, which is not a light punishment, however he esteems it. The memorial of the just shall be blessed: but the name of the wicked shall rot, sayes Solomon, Prov. 10. 7. Yea the cruel, and unmerciful mans name stinks worse then a new opened grave. His evil actions have been so many and notorious, that (like Vitellius) as he waxeth daily more mighty, so he grows daily more odious, so that in a few years, his credit proves a bankrupt with all men; for as the Eagle by losing a feather at every flight, hath never an one left by that she is old; so it fares with him touching his credit; When he dyes, he alwayes goes away in a stink, as is usually reported of the devil.

Nor will this his infamy dye with him, for saith the Lord by his Prophet to such, I will bring an everlasting reproach upon you, and a perpetual shame that shall never be forgotten, Jer 23. 40. It hath been proverbially spoken of him that would suddenly be rich, he must have much exceeding much diligence, little credit, and less conscience, blame enough he cannot miske. For as shame is the fruit of sin, Rom. 6. 21. and distrust the just gain of unfaithfulness; so it is the just judgement of God; that this cruel and hard hearted wretch should be marked as it were with the letter Lam, or Cains mark, to make him hateful. That as the fig-tree, because it had no fruit, was spoiled of his leaves: so they who have made shipwrack of honesty, shall make shipwrack of credit too: that that which he seemeth to have, should be taken from him. His name shall go with a brand upon it, like Cain the murderer, Simon the sorcerer, Judas the traitor. Thus Demas had for his title, Demas that embraced this present world. Thus Elion was called Edom, which signifieth red, to keep his wickedness in remembrance, because he had sold his birth right for a mess of red pottage. And thus an extortioner shall not onely be dishonest and hard hearted, but known to be so: like a rogue that is burned in the hand, or hath lost his ears, and he shall not be able to disguise himself so with the soberness of his countenance and smooth tongue, but as though his life were writ in his forehead, whereas he scarce thought he had been known to God, every one shall point at him as he goes in the street.

And not seldom, does some of his infamous actions stand upon record to posterity: for as Christ promised that *Maries good work*, should be spoken of to the worlds end; so he hath caused *Judas'es evil work*, and *Absaloms evil work*, and *Jeroboams evil work*, to be spoken of to the worlds end too.

Yea sin and shame is so inseparable; and God is so severe in this case, that though a man hath repented him of the sin, yet some blemish sticks to his name, even as a scar still remaineth after the wound is healed. *Matthew* will ever be called, *Matthew the publican*, and *Rahab*, *Rahab the harlot*; *Mary Magdalen* will not longer be mentioned; then the devils which were cast out of her will be mentioned with her; and the like of others. How carefully then should we avoid those actions which may ever stain us?

But all this he values not, for like that wretched worldling in *Ab-race*, he cares not what the people say, so his *baggs* be full. He drowns the noise of the peoples curses, with the musick of his money; as the *Italians* in a great thunder, ringe their belts, & shoot off their *Cannons*. Nor hath pride so great power over him as *over us* must: He is not like *Simon* in *Lucian*, who having got a little wealth changed his name from *Simon* to *Simonides*, for that there were so many beggars of his kin, and set the house on fire wherin he was born, because no body should point at it.

Nevertheless, though he prefers gaine before an honest reputation; yet the word of God informs us, that gain got with an ill name is great loss; and certainly that man cannot be sparing in any thing that is commendable, who is prodigal of his reputation. But herein lies the difference, gracious and tender hearts are galled with that, which the carnally-minded slight, and make nothing of.

Secondly, they are not wise enough to know what a singular blessing it is to have a name spotless, a report unreprouable, and a fame for honesty and goodness, as it fared with *Joseph*, and *Ruth*, and *David*, and *Sammuel*, and *Ester*, and *Solomon*, and our Saviour, and *Cornelius*; and those worthies mentioned in the eleventh to the *Hebrews*, who all obtained a good report, which proceeds of the Lord, and is bellowed as a great blessing upon such as he will honor, *Gen. 39. 21. Zeph. 3. 19. Isa. 48. 10. 22. Rom. 16. 19. Ruth 2. and 3. Chapters*; which makes with *Solomon* say, that a good name is better then a good ointment; and to be chosen above great riches, *Prov. 22. 1.*

I know well, that this miserly *muchworm* (this fordid pinchpate, the very basest of creatures that look upwards) does keep up his credit with some base & ignoble persons, some blind *Moales* like himself, as being able to discern nothing but the barke or drags of things. For they account of men, as we do of *baggs of money*, prize them best, that weigh heaviest; and measure out their love and respect by the *Subsidy Book*, for onely by their wealth they value themselves, and onely by their wealth (as *Camels* by their burthens) be they valued. If he have got enough, he both thinks himself, and others think him good enough; they

they think he is best that hath most, and repute him most worthy that is most wealthy, and naught if he be needy; accounting poverty the greatest dishonesty. Yea as if credit and reputation were onely intailed upon the rich, credit grows just as fast as wealth here in the City; and in the country, reputation is measured by the Aker; and the words weigh according to the purse.

But others that are able to distinguish between good and evil, know that either these are fools, or Solomon was not wise. Nor does he think himself more honorable, then wise and good men think him base. And certainly, if such muckworms were as odious to the rest as they are to me, they would appear in the street like Owls in the daytime, with whom no honest man would converse. And why should I prefer him before a piece of copper, that prefers a piece of gold before his Maker?

God commanded in the old Law, that whatsoever did go with his breast upon the ground, should be abomination to us: how much more should we abominate the man who is indued with reason and a soul, that hath glued his heart and soul unto a piece of earth? But of this enough.

C H A P. XVII:

NIntly, the next is, That as the unmerciful Miser is all for spending, so his heir shall be all for wasting. He lives poorly and penuriously all his life, that he may dye rich. He walks in a shadow (saith the Psalmist) and disquieteth himself in vain, heaping up riches, not knowing what shall gather them, Psal. 39. 6. As he hath reapt that which another sowed, so another shall thrash that which he hath reaped. He hoards up, not knowing who shall enjoy it; and commonly they enjoy it who lay out as fast. He takes onely the bitter, and leaves the sweet for others, perhaps those that wish him hanged; upon condition they had his means the sooner.

Or possible it is he may have children; which if he have, he loves them so much better then himself, that he will voluntarily be miserable here and hereafter, that they may be happy. He is willing to go in a three-bare coat, to starve his body, lose his credit, wound his conscience, torment his heart and minde with fears and cares; yea he can finde in his heart to damne his own soul and go to hell, that he may raise his house, leave his heir a great estate, as thinking his house and habitation shall continue for ever, even from generation to generation and call their lands by his name, as the Psalmist shews, Psalm 49. 11. He is careful to provide his children portions, while he provides no portion of comfort for his own welfare, either here or hereafter. He provides for his childrens bodies, not for their souls, to shew that he begat not their souls but their bodies. He leaves a fair estate for the worse part, nothing for the estate of the better part. He desires to leave his children great rather then good, and is more ambitious

thus to have his sons *Lords on earth, then Kings in heaven*. But as he cannot provide for their temporal estate, is worse than an infidel, *Tim. 5.8.* who he that provides not for their eternal estate, is little better than a devil, which yet is the case of nine parts of the parents throughout the world.

But observe how his children requite him again, and how God requites him in his children; for commonly they are such, as never give him thanks, nor in the least lament his loss; perhaps they mourn at his funeral, yet not for that he is dead, but because he died no sooner. Nor is it any rare thing for men to mourn for him dead, whom they would by no means have still to be alive. Yea for the most part, it is but a fashion-dole sorrow, which the son makes shew of at his fathers death; as having many a day wish'd for that hour. A sorrow in shew onely, like that of Jacobs sons when they had sold their brother Joseph, who profess'd a big deal of grief for his loss, when inwardly they rejoyced. Have you not heard of a prodigal young heir? that encouraged his companions, with come let us drink, revel, throw the house out at windows; that the man in Scarlet will pay for all; meaning his father who was a Judge, but he adjudged the patrimony from him to one of his younger sons more obedient; And good reason he had for it, for to give riches to the riotous, is all one as to pour precious liquor into a sieve, that will hold no liquid substance; which occasioned the Rhodians, and Lydians, to enact several laws; that these sons which followed not their fathers in their virtues, but lived viciously, should be disinherited, and their lands given to the most vertuous of that race, not admitting any impious heir whatsoever, to inherit, as Varro well notes. But it is otherwise in this case, for in regard of Gods curse upon this unmerciful Muckworm) if he have more sons then one, the eldest proves a prodigal, and he inherits.

Every mans own experience can tell him, that for the most part a scatterer succeeds a gatherer; one that wasts vertues faster then riches, and riches faster then any vertues can get them; one that is as excessive in spending, as the other was in scraping; for as the father chieftly to fill his chests, so the son is given to satisfy his lusts. Nor could the one be more cunning at the rake, then the other will be at the pitchfork. The moneys which were formerly chested like caged birds, will wing it merrily when the young heir sets them flying. And as Cicero speaks, he riotously spends that which the father had wickedly gotten. The one would have all to keep, the other will keep nothing at all; the former gets and spends not, the latter spends and gets not. Yea the son being greedy of expence, as the father was in scraping; he tiddeth that with a pitchfork in one year, which was not gathered with a rake in twenty. Yea how oft is that spent upon one Christmas revelling by the son, which was forty years a getting by the Father? Which Diogenes well considered, whereas he would ask of a frugal Citizen but a penny, of a Prodigal he would beg a talent, and when the party asked him what he meant,

to desire so much of him and so little of others, his answer should be, *Quoniam tu habes, illi habebunt*; because *thou hast*, and *they will have*. I shall begg of thee but once, thy estate will so soon vanish, of them often, yea give me now *a talent*, I may live to give thee *a groat*. And at another time, hearing that the *house* of a certain *Prodigal* was offered to *sale*, he said, I knew well that *house* was so accustomed to *surfeting*, and *drunkenness*, that ere long it would *sue* out the *master*.

Nay in all likelihood he foresees it himself; and therefore as he makes short work with his *estate*, so not long with his *life*, as knowing, that if he should live long, he must be a begger.

As seldom but he shortens his days some way; for he gives himself to all manner of *vice*, *gluttony* and *drunkenness*, *chambering* and *wantonness*, *pride*, *riot*, *contention*, &c. He even banishes *civility*, and gives himself over to *sensuality*; and such a life seldom lasts long.

They may rightly be called *spend-all*s, for they not onely *spend all they have*, but themselves also; instead of *quenching their thirsts*, they *drown* both their *bodies*, *souls* and *estates* in drink. They will call drawer give us an *Ocean*, and then leave their *wits* rather than the *wine* behinde them. One cries to his fellow do me *reason*; but the drink answers, I will leave thee *no reason*, no not so much as a *beast* hath; for these *Nabals* cannot *abound*, but they must be *drunk* and *surfet*. They have not onely cast off *Religion* that should make them *good men*; but even *reason* that should make them men; And saving only on the *Sea*, they live without all *compass*; as a *ship* on the *water*, so they on the *land* reel too and fro, and stagger like a *drunken man*, Psal. 107. 27.

All their felicity is in a *Tavern*, or *brothell house*, where *harlots* and *sicophants* rife their *estates*, and then send them to *robbe*, or teach them how to *cheat* or *borrow*, which is all one, for to pay they never mean, and *prodigallity* drives them to repair their too great *lavishness* in one thing, by too great *covetousness* and *injustice* in another. The greatest *mispenders* for the most part, are constrained to be as great *misgetters*, that they may feed one *vice* with another.

Now as if they had been bred among *Bears*, they know no other dialect then *roaring*, *swearing* and *bawling*. It is the tongue or language of *hell* they speak; as men learn before hand the language of that *Country* whether they mean to *travel*.

By wine and surfetings they pour out their whole estates into their bellies. The father went to the *devil* one way, and the son will follow him another; and because he hath chosen the *smoother way*, he makes the *more hast*. The father cannot finde in his heart to put a good morsel into his belly, but lives on roors, that his prodigal heir may feed on *Pheasants*; he drinks *water*, that his son may drink *wine*, and that to drunkenness. The one dares not eat an *egge*, least he should lose a *chicken*, and goes to hell with *whay* and *carrets*, the other follows after with *Senary*, *Partridges*, and *Potatoes*.

These

These are *Epicures* indeed, placing *Paradise* in their throats, and *heaven* in their guts; their *shrine* is their *Kitchen*, their *Priest* is their *Cook*, their *Altar* is their *table*, and their *belly* is their *God*. By *wine* and *surfeiting*, they pour out their whole estates into their bellies; yet nevertheless complain against nature for making their necks so short.

Aristippus gave to the value of sixteen shillings for a *Partridge*; his clownish neighbor told him, he held it too dear at two pence. Why, quoth *Aristippus*, I esteem less of a pound, than thou dost of a penny: the same in effect says the prodigal son, to his penurious father; for how else could he so soon bring a noble to nine pence, an inheritance of a thousand pounds per annum, to an annuity of five hundred shillings? besides, the one obtains a thousand pounds with more ease, than the other did a thousand pence; and by how much the less he esteems of money, by so much the more noble and better man he esteems himself, and his father the more base; and hereupon he scorns any calling, and must go apparelled like a Prince.

God hath inacted it as a perpetual law, In the sweat of thy face (be it brow or brain) shalt thou eat bread, till thou return to the earth, Gen. 3. 19. And for the best Gentleman to despise honest callings (mental or manual) is a pride without wit or grace. Even gallant *Absalom* was a great sheep-master: the bravery and magnificence of a Courtier, must be built upon the ground of frugality. Besides, exercise is not more wholesome for the body, than it is for the mind and soul; but this vain glorious *Coxcombe* is all for sports and pleasure, and seldom ceases hunting after sports (as *Esau* for venison) untill he hath lost the blessing. But he should (O that he would) consider, that medicines are no meat to live by.

Then for his pride in apparel, you may know that by this; he is like the Cinamon tree, whose barke is of more worth than his body; or like the *Estridge* or Bird of *Paradise*, whose feathers are more worth than her flesh: Or some *Vermine*, whose case is better than her carcass. And yet this swells him so, and makes him look as big, as if the river of his blood could not be banked within his veins; and shift his attire he must, like the Islanders of *Foolianna* the fickle; or that *King of Mexico*, who was wont to change his cloths four times a day, and never wear them again, imploying his leavings and cast suits, for his continual liberalities and rewards, and who would also have neither pot nor dish, nor any implement in his Kitchen, or on his table, be brought twice before him.

Indeed he cannot shift himself out of the *Mercers* books, untill he hath sold the other *Lordship*; perhaps a dinner or supper at some *Tavern*, may cost him ten pounds or more; for he must pay the whole reckoning, that he may be counted the best man. Yea when the shot comes to be paid, for any man to draw in his company, is a just quarrel; and use hath made it unpleasant to him not to spend, and yet a bare head in the street.

streets, does him *more good*, than a *meals meat*. He hath the *Wolfe* of *vaine glory*, and that he *feeds* untill himself becomes the *food*. Nor can it be long first, for an *excessive* and *successive impairing*, alwayes importeth a *final dissolution*. Nor hath he ever the wit to think upon *sparing*, till he comes to the *bottom of the purse*, resembling *Plautus* that famous *comical Poet*, born in *Umbria*, who having spent all he had on *plaiers apparel*, was forced for his living, to serve a *Baker* in turning a *hand-mill*. Like an *hour-glass* turned up, he never leaves *running* till *all* be out; He never looks to the *bottom* of his *patrimony*, till it be quite *un-ravelled*; and then (too late) complains that the *stock* of his *wealth* ran *coarse* at the *fag end*.

His father had too good an opinion of the *world*, and he too much *disdaines* it: onely herein he *speeds* (as he thinks) a *little the better*, for that those who *barked* at his father like *curs*, *faune* upon him, and *lick* his *hand* like *spaniels*. He bestows upon his *inferiors liberal gifts*, thinking it good *gain* to receive for it *good words*, and your *Worship*. Thus by the frequent use of *subtracting pounds* out of *hundreds*, *shillings* out of *pounds*, and *pence* out of *shillings*, the end of his account proves all *Cifers*.

Ideness is the *Coach*, that brings, a man to *Needam*; *prodigality* the *pasthorse*. His father was *no mans friend* but his own, and he (sayes the proverb) is *no mans foe* else; be he never so *old*, he never attaines to the *yeers of discretion*; And in case providence do not take him *ward*, his heirs shall never be sought after. His *Vessel* hath *three leaks*, a *lascivious eye*, a *gaming hand*, a *deified belly*, and to content these, he can neither rule his *heart*, his *tongue*, nor his *purse*. He never proves his *own man*, till he hath no other, and then perhaps when want, or good counsel, or time hath made him see as much as his father did, at last he sues for a *Room* in an *Almeshouse*, that his father built; else when he feels want (for till then he never fees it) he complains of greatness for ingratitude; that he was not thought of when promotions were a dealing. Yet seeing there is no remedy but patience, when his *last Acre* lies in his *purse*, he projects strange things, and builds *houses in the aire*, having sold those on the ground.

Nor that he is a man of parts, for he is onely witty to wrong and undoe himself, *Ease*, saith, *Solomon*, *slayeth the foolish*, and the prosperity of fools *destroyeth* them, Prov. 1. 32.

CH A P. XVIII.

MAny an one hath his father unfeathered to warm him, but pride, drunkenness, gaming, &c. plucks them away again so fast, that he soon becomes naked and bare. He is like a *barren plot* of ground, for let him receive never so much *seed* and *manuring*, *Sun* and *showers*, he remains ever *dry* and *fruitless*, and no marvail, when not onely his leud and vicious courses bring *Gods curse* upon all he hath or takes in hand; but when he and what he hath, is also *curst* for his fathers

thers sake. For whereas the Holy Ghost saith of the just man, *His seed shall be mighty upon earth, his generation shall be blessed, &c.* Psal. 112. 2. and many the like, Psal. 103. where God hath promised to bleſs and reward the children; yea, the childrens children for their fathers goodneſs, verſ. 17. *Iſa.* 58, 10, 11. 12. *Pſal.* 37. 25, 26, & 112. 2. to 6. Of which I might give you examples, not a few. The children of Noah were preſerved from drowning for their fathers ſake, *Gen.* 7. 1. *Mephiboſeth* ſares the better for his fathers goodneſs, the *Kenites* for *Jetbroes*, *1 Sam.* 15. 6. and that ſome hundreds of yeers after, their Anceſter was dead; *Phineas* his ſeed for his ſake, *Numb.* 25. 11, 12, 13. *Solomon* for his father *Dauids* ſake, *2 Sam.* 1. 2. *Iſhmael* for *Abrahams* ſake, *Gen.* 17. 20. And all *Iſrael* ſared the better for *Abraham*, *Iſaac*, and *Jacobs* ſake, *Deut.* 4. 37. *1 Kings* 11. 12. The loving-kindneſs of the Lord, ſayes the *Psalmiſt*, indureth for ever, and ever, upon them that fear him, and his righteouſneſs upon childrens children, *Pſal.* 103. 17. *Exod.* 20. 6.

And as God uſually bleſſeth, and rewardeth the children for their fathers goodneſs, ſo on the contrary, *Exod.* 20. 5. *Eternal payments* God uſes to require of the perſons only, temporary oftentimes of ſucceſſion; as we ſue the *Heirs* and *Executors* of our *Debtors*. God hath peremtorily told us, that he will viſit the iniquity of ungodly parents, upon their children, unto the third and fourth generation, *Exod.* 20. 5. As for the ſin of *Haman*, his ten ſons were hanged, *Heſter* 9. 13, 14. And ſo for *Sauls* ſin, his ſeven ſons were likewise hanged, *2 Sam.* 21. 6. and thus for *Achans* ſin, all his ſons and daughters were ſtoned to death, and burned with fire by the Commandment of *Moses*, who was in Gods ſtead, *Joſh.* 7. Yea God hath peremtorily threatned, *Pſal.* 109. that the children of a cruel and unmercifully man, ſhall be *Vagabonds* and beg their bread, and that none ſhall extend mercy or favor unto them, ver. 7. to 17. God will make thoſe children beggars, for whole ſakes the fathers have made ſo many beggars; this is a truth which the father will not belevee, but as ſure as God is juſt, the Sonne ſhall feele. As what common and daily experience have we thereof, had men but the wit to obſerve it? for hence it is, that riches ill gor, ſhift maſters ſo often. As rare it is, if the wealth of an Oppreſſor doth laſt to the fourth generation, ſeldom to the ſecond; for commonly in this caſe, as the father was the firſt that raiſed his houſe, by his extream getting and ſaving, ſo the ſon proves the laſt, in overthrowing his houſe, by exceſſive ſpending and lavishing; as *Tullius Cicero* answered a *Prodigal* that told him he came of beggerly parents; for no man when his means is gone, will ever after truſt him with a ſtock to begin the world again; the caſe ſtanding with him, as it did with the unjuſt *Steward*, who having waſted his maſters goods for the time paſt, could not bee truſted with the like for the time to come; and whereas hitherto he hath with *Eſau*, reſſed the bleſſing of proſperity, it will be denyed him hereafter, though he ſhould ſeek it with tears, and which is worſe then all, if death find him (as is much to be feared) as banquerout of ſpiritually, as of worldly goods, it will ſend him to an eternal priſon: for what can we

think of them, that do not only lose *crusts & crummes*, which our *Saviour* would have carefully gathered up, *John 6. 12.* but even lavish & wherle away whole patrimonies; yea, most wickedly spend them in riot, and upon Dice, Drabs, Drunkenness? Oh the fearful account which these unthrifty Bayliffs will one day have to give up, to our great Lord and Master, when he shall call them to a strict reckoning of their talents! he was condemned that encreased not the sum credited to him, what then shall become of him that lawlessly and lavishly spends and impaires it? bringing in such a reckoning as this; *Item, spent upon my lusts, pleasures, and pride, forty years, and five hundred or ten thousand pounds, &c.* let them be in their right senses, they cannot think that God will take this for a good discharge of their Steward-ships, though the devill may and will make them believe, that Christ will quit all scores between him; the father, and them.

And thus I have made it plain, that want and beggery is the heir apparent to riot and prodigality, and that he who when he should not, spends too much, shall, when he would not, have too little to spend, a good lesson for young gulls. I have likewise shewn, that what the covetous hath basely gotten, is as ill bestowed, and worse employed, a good item for old Curmudgens to take notice of, that so they may not starve their bodies, and damn their souls, for their sons, to so little purpose.

As O that the covetous Mule, who is now digging a house in the earth for his posterity, did but fore-see how his prodigal son will consume what he with so much care and industry hath scraped together; for should he have leave hereafter to come out of hell for an hour, and see it, hee would curse this his folly, yea; if possible, it would double the pain of his infernall torment, as it fares with Gniph the Usurer, who (as Lucian seigneth) lying in hell, lamenteth his miserable estate, that one Rodochares, an incestuous Prodigal, on earth consumed his goods wastfully, which he by unjust means had scraped together so carefully; the which seemeth to have some affinity with the word of truth; why else is Dives being in hell torments, said to lift up his eyes, and to see Abraham a farre off and Lazarus in his bosome, parlying so seriously about his brethren, whom he had left behind him? *Luke 16. 23.* &c. Why else doth our Saviour say, that the wicked shall gnash their teeth for vexation, when they shall see Abraham, & Isaac, & Jacob in the Kingdom of heaven, and themselves thrust out of doors, *Luke 13. 28.*

But that thou mayst the better fore-see, or at least fore-think what will follow, I will shew thee thy case in sundry other persons.

Clodius, son to Esopbus the Tragedian, spent marvelous great wealth which his father left him. Epicharmus the Athenian, having a large patrimony left him by his parents, consumed it in six dayes, and all his life time after lived a begger. Apicius, in banqueting, spent great revenues, left him by his parsimonious father, and then because he would not lead a miserable life, hanged himself. Pericles, Callias, and Nicius, by prodigall lavishing and palpable sensuallity, spent in a short time very great patri-

patrimonies, left them by their parents, and when all their means was gone, they drank each of them a poysoned potion one to another, and dyed in the place.

Again, we read that *Caligula*, in one year of his reign, spent prodigally, sixty seven millions of gold, which *Tiberius* his Predecessor had gathered together, as *Tacitus* tells us, and where as *John* the 22. left behind him, (as *Petrarch* reports) two hundred and fifty tun of gold; insomuch that an odde fellow made this jest of him, *Erat Pontifex maximus, si non virtute pecunia tamen maximus*. Pope *Sixtus Quintus*, (called of Englishmen, a by word, for selling our Kingdom to *Philip* of Spain, *Six Cinque*,) through his intollerable covetousness, left in his Exchequer five millions; but his successor *Gregory* the fourteenth, wasted four of them in ten months and less, besides his ordinary revenues, in riot and prodigality; and many the like which I could tyre you with; insomuch that the curse of *Epimenides* is daily fulfilled, which was, that all the treasure whored up by the covetous, should be wasted by the prodigall; for, for the most part the Misers meanes lights into the hands of some such dingle-thrifty dearth-maker, as out of a laborious Silk-worm, rises a painted Butcher-flye.

CH A P. XIX.

AND so much of the ninth judgement which God usually inflicts upon the merciles Miser. I will adde but one more, nor needs he any more to make him compleatly miserable; for though the former were wofull enough, yet this last is worse then all the rest, as I shall clearly demonstrate in the ensuing pages. For,

Tenthly, doth covetousness reign in a man? is he bewicht with the love of money? is his heart rivited to the earth? and is he once inflaved to this sin? if so, there is no probability, hardly any possibility, that ever he should be converted or saved; nor is it to any more end to admonish him, then to knock at a deaf mans door, or a dead mans grave.

Covetousnesse is not more the root of all evil, as the Apostle fitly styles it, then it is the rot of all good, as is easie to prove; it is the root of all evil, the mother and metropolis of all sins that can be named; for there is no sin whatsoever, but it hath sprung from this cursed root, whether it be lying, or swearing, or cursing, or slandering, or Sabbath-breaking, or drunkenness, or adultery, or bawdery; whether theft, murder, treason, cozening in bargains, breaking of promises, perfidious underminings, contempt of God and all goodness, persecuting the truth, opposing the Gospel, hatred of Gods Messengers, sleighting of his Ordinances, unbelief, idolatry, witch-craft, ante-Cristianism, sacriledge, soul-murder, &c. For whence spring all these, and what else can be named, but from covetousness? There is no evil that a covetous man will not put in practise, so goods may come of it; you cannot name the sin, but the Avaritions will swallow it, in the sweet broth of commodity,

He that is greedy of gain, will sell the truth, sell his friend, his father,

his master, his Prince, his Countrey, his conscience; yea, with Ahab he will sell himself for money, as I might instance in a world of examples; yea, daily experience hath taught us, since our *Civil Wars*, that many to advantage themselves *five shillings*, will indamage another *five hundred pounds*; and to gain *five pounds*, will indanger the losing of *three whole Kingdoms*; yea, when once men are bewicht with the love of money, as *Judas* was, a small matter would hire them to sell *Christ himself*, were he now on the earth to be sold.

A resolution to be rich, is the fountain of infinite evils; yea, Covetousness is the Index, or Epitomy of, or rather a Commentary upon all sin and wickedness. Name but covetousness, and that includes all the rest, as being a sin made up of many such bitter ingredients. All vices rule, where gold reigns, at least that heart which hath once enslaved it self to this sin, may be wrought by Satan to any thing.

Justice is the mistress of all virtues, and the truest tryal of a good man, but the covetous heart, is a very mint of fraud, and can readily coyne falsehoods for advantage, upon all occasions.

And as it is the root or cause of all evil, so it is the rot or main hinderer of all good; Covetousness is the grave of all goodness, it eats out the very heart of grace, by eating grace out of the heart, Rom. 1. 29. When Avarice once gets admission into the heart, it turns all grace quite out of doors; as where salt grows, it makes the ground so barren of all other things, that nothing else will breed therein; this is the cursed devil that mars all, Covetousness.

No such impediment to conversion and salvation as it; as for instance, Ministers wonder that their Sermons take no better, that among so many, arrows none should hit the mark: but God tells us the reason, Ezek. 33. they sit before thee, and hear thy words, but their hearts go after their covetousness, ver. 31. Whence is it, that you may see swearers, drunkards, adulterers, &c. weep at a sermon, where as you never saw the covetous shed a tear, be the Doctrine never so dreadful.

Oh this golden devil, this Diana of the Ephesians, doth a world of mischief, it destroyes more souls then all other sins put together, as the Apostle intimates, 1 Tim. 6. 10. Whence it is, that we shall sooner hear of an hundred Malefactors contrition at the gallows, then of one covetous Misers in his bed.

The Children of Israel would not believe Samuel, that they had sinned in asking a King, before they saw a miracle from Heaven, even thunder and rain in wheat harvest, which was contrary to the nature of that Climate, and then they could confesse it, and repent, 1 Sam. 12. 17, 18, 19. But the covetous are in Pharaohes case, whom neither miracles nor judgements could prevail withall, and of whom God speaks to Moses in this manner - See that thou speak all the words, and do all the wonders, before Pharaoh, which I have put in thine hand; but I will harden his heart, and he shall not let the people go, Exod. 7. 1, 23, 4. And certainly, they of all others are the men to whom these ensuing Scriptures are applyable;

Go, and say unto these people, ye shall hear indeed, but you shall not understand, ye shall plainly see and not perceive; make the heart of this people fat, make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, & understand with their hearts, and convert, and be heal them, Isa. 6. 9, 10. They would none of me, nor hear my voice, so I gave them up unto the hardness of their heart, and they walked in their own counsels, Psa. 81. 11, 12. Go up unto Gilcad, and take balm, O Virgin daughter of Egypt, in vain shalt thou use many medicines, for thou shalt have none health, Jerem. 46. 11.

The precious stone Diacletes, though it have many excellent sovereignties in it, yet it loseth them all, if put into a dead mans mouth; so are all means ineffectuall that are used for the recovery of the covetous, as is well employed in those words of Abraham, to the rich Glutton, Luk. 16. 29, 30, 31. our Saviour expressly affirmeth, that it is easier for a Camel to go through the eye of a needle, then for a rich man (that is, a covetous rich man) to enter into the Kingdom of Heaven, Luk. 18. 25. and the Apostle, That no covetous man can look for any inheritance in the Kingdom of Christ, and of God, Eph. 5. 5. 1 Cor. 6. 9, 10.

Such an ones doom is set down, Deut. 17. 12. That man that will do presumptuously, not hearkening unto the Priest that standeth before the Lord to minister there, that man shall dye, saith the Lord.

And again, Prov. 29. 1. He that hardeneth his neck when he is reprov'd, shall suddenly be destroyed, and that without remedy, implying that there is no hope of such a man; and indeed, he that despiseth Moses law, dyeth without mercy, as the Apostle concludes, Heb. 10. 28. A covetous man, is like a sick patient that cannot spit, whom nothing will cure, or like a cracked Bell, for which there is no other remedy then the fire, or like one that hath the plague tokens, who (as is conceived) is past all hope, and for whom all that can be performed, is to say, Lord have mercy upon him, Deut. 17. 12. Pro. 1. Heb. 10. 28. which makes Musculus say, that Divines shall reform this vice, when Physicians cure the gout, which is incurable. Our Mythologists tell us of many strange metamorphoses, of men turned into beasts, by Circe. Our Poets tell of Licaon, turned into a Wolf, but when a ravenous Oppressor repents, and turns pious and mercifull, there is a Wolf turned into a man, yea, a Devil turned into a Saint; When the Holy Ghost (speaking of Zacheus, and his conversion) brings it in with, ecce, behold, as if it were a wonder that Zacheus a covetous man should be converted; as let me referre it to the experience of the spirituall Reader, Did ye ever know, or hear, of three such covetous extortioners as Zacheus was, that repented and made restitution as he did? no, for if you should, it were as great and as rare a miracle, as if at this day the Turk, Pope, and K. of Spain, ware at once perswaded to forsake their Idolatry and Superstition.

CHAP. XX.

AND yet it is no wonder, if we consider the reasons. For, First, the covetous man is an *Atheist*, one that (like *David's* fool) says in his heart there is no God; the *Mamonist* is like *Leo the tenth*, *Hildebrand the Magician*, *Alexander the sixth*, and *Julius the second*, who were all meer *Atheists*, who thought whatsoever was said of *Christ*, *Heaven*, *Hell*, the day of judgement, the immortality of the soul, &c. to be but fables, and meer impostures, dreams, toys, and old wives fables; and being *Atheists* that believe not a *Heaven*, *Hell*, or day of judgement, when every man shall be rewarded according to his deeds, be they good or evil; what hope is there of their conversion or salvation? or how should they not preferre temporal things, before celestial and eternal?

As, what is the reason that there are few rich men that will not rather offend the *Divine Majesty*, then the *Temporal Authority*? and few poor men that resemble not the poor *Swedes* in their serving of God, who always break the *Sabbath*, saying, it is only for rich men and *Gentlemen*, that have means, to keep that day; yea, that almost all men, rich and poor, are for matter of Religion, like *Sir John Kenned*, who in chusing of his wife, would have her well born and educated, fair, rich, wise, kind; with the like accomodations, but quite forgot to wish her good and vertuous, and was accordingly blest in his choice; as *King James* (who made many such Matches) used the matter: the main reason of all is, men believe not a God, or a day of judgement. Whence it is, that amongst all the desired privileges of this life, men commonly leave out holinesse, which sufficiently argues their infidelity; which in these times is much propagated and strengthened; for the plurality of faiths among many, hath brought a nullity of faith in the most.

Worldly minds, mind nothing but worldly things, their business is thought upon, not God, nor their salvation; for they make that no part of their Business; their business gives them no leave, or leisure, to think of their consciences, nor do they go to Church to serve God, but the State, which they use not as a means to save their souls, but charges. There is no Religion in them but the love of money; most men have their souls as it were wrapt up in the port-mantua of their senses, and to them all spiritual, celestial, and eternal things seem incredible, because they are invisible. *Machiavil* thought all piety and religion, to be nothing but policy, *Pharaoh* imputed mens worshiping of God, to idleness; They be idle, saith he, therefore they cry, let us go offer sacrifice unto our God, *Exod.* 5. 8. It is a foolish thing, saith *Cato*, to hope for life by anothers death; *Seneca* jeered the *Jews* for casting away a seventh part of their time upon a weekly Sabbath; and of their minds are the most among us, if they would speak out their thoughts. Let the word or Minister tell them, (that prefer profit before honesty) that godliness is great gain, as having the promises of this life, and of that which is to come; yet their conclusion is, they cannot live

True unless they deceive, they cannot please unless they flatter, they cannot be beleaved unless they swear, as Demetrius thought he should beg, unless he might sell Images, Act. 19. 27.

Nothing will sink into their heads, that cannot be seen with their eyes, or felt with their fingers: We hate the *Turks* for selling *Christians* for slaves, what do we think of those *Christians* that sell themselves, and how odious are they? the poorest cheat's soul (if ever he be saved) cost *Christ's* precious blood, yet half a crown, yea six pence sometimes, will make him sell it, by forswearing himself.

CHAP. XXI.

SEcondly, another reason is, if a covetous man do repent, he must restore what he hath wrongfully gotten, which perhaps may amount to half, or it may be three parts of his Estate at a clap: which to him is as hard, and harsh an injunction, as that of God to *Abraham*, Gen. 22. 2. Sacrifice thy son, thine only son *Isaac*. Or as that of our Saviours to the young man, Luk. 18. 22. Sell all that ever thou hast, and distribute unto the poor: And is there any hope of his yeelding? No, Covetousness is Idolatry, Eph. 5. 5. Col. 3. 5.

And Gold is the covetous mans god, and will he part with his God, a certainty for an uncertainty? No, a godly man is content to be poor in outward things, because his purchase is all inward; but nothing except the assurance of heavenly things, can make us willing to part with earthly things; neither can he condemn this life, that knows not the other, and so long as he keeps the weapon (evil-gotten goods) in his wound, and resolves not to pluck it out by restoring, how is it possible he should be cured?

Besides, as there are no colours so contrary as white and black, no elements so disagreeing as fire and water, so there is nothing so opposit to grace and conversion, as covetousness; and as nothing so alienates a mans love from his vertuous spouse, as his inordinate affection to a filthy strumpet, so nothing does so far separate and diminish a mans love to God, and heavenly things, as our inordinate affection to the world and earthly things; yea, there is an absolute contrariety between the love of God, and the love of money: no servant, saith our Saviour, can serve two masters, for either he shall hate the one, and love the other, or else he shall leane to the one and despise the other, ye cannot serve God and riches, Luk. 16. 13. Here we see, there is an absolute impossibility, and in the fourteenth Chapter and elsewhere, we have examples to confirm it, All those that doted upon purchases, and farms, and oxen, and wives, with one consent made light of it, when they were bid to the Lords Supper, Luk. 14. 15. to 23. The *Gadarenes* that so highly prized their hoggs, would not admit *Christ* within their borders, Luk. 8. *Judas* that was covetous, and loved money, could not love his Master, and therefore sold him.

When *Demas* began to imbrace this present world, he soon forsook *Paul*,
and

and his soul-saving Sermons, 2 Tim. 4. 10. and how should it be otherwise with these *Misers*? for they love and serve *Mammon*, they put their trust, and place their confidence in their riches; they make gold their hope, they set their hearts upon it, and do homage thereunto, attributing and ascribing all their successes thereunto; which is, to deny the God that is above, as we may plainly see, Job 31. 24, 28. and as for his love and regard to the Word of God, I will referre it to his own conscience to determine, whether he finds any more taste in it, then in the white of an egge, yea, whether it be not as distastfull to him, as dead beer after a banquet of sweet-meats. Nor is it only distastfull to his palat, for his affections being but a little luke-warm water, it makes his religion even stomach-sick: Let him go to the Assemblies, (which he does more for fear of the Law, then for love of the Gospel, and more out of custome then conscience, as Cain offered his sacrifice, and so will God accept of it:) he sits down as it were at Table, but he hath no stomach to eat; his ears are at Church, but his heart is at home; and though he hear the Ministers words, yet he resolveth not to do them; for his heart goes after his covetousnes, as the Lord tells Ezekiel touching his Auditors, Ezek. 33. 30. to 33.

And as is his hearing, such is his praying, for that also is to serve his own turn; he may afford God his voice, but his heart is rooted and rivited to the earth; They have not cryed unto me, saith God, with their hearts, when they howled upon their beds, and when they assembled themselves, it was but for corn and wine, for they continue to rebell against me, Hosea 7. 14. O that God had but the same place in mens affections, that riches, honours, pleasures, & their friends have! but that is seldom seen, the more shame, folly, and madness, and the greater and juster their condemnation; whence that terrible Text in Jeremiah, Chapter 17. Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and withdraweth his heart from the Lord, vers. 5. And that exhortation, 1 Tim. 6. Charge them that are rich in this world, that they be not high-minded, and that they trust not in uncertain riches, but in the living God, who giveth us abundantly all things to enjoy, vers. 17. And well does that man deserve to perish, that so loves the creature, as that he leaves the Creator.

CHAP. XXII.

FOurthly, another reason, (were there no other) why it is so impossible to prevail with the covetous, is, they will never hear any thing that speaks against covetousness, (and their refusing to hear it, shews them to be such, for flight argues guiltiness always) Covetous men will never hear Sermons, or read Books that press to good Works, or where-in the necessity of restitution is urged; neither had Satan any brains, if he should suffer them so to do. A Faulkner ye know, will carry divers Hawks hooded quietly, which he could not do, had they the use of their sight.

Such I say, will not vouchsafe to hear reason, lest it should awake
their

their consciences, and convince their judgements; resembling him that would not have his *Physician* remove the thirst which he felt in his ague: because he would not lose the pleasure he took in quenching the same with often drinking; they had rather have their lusts satisfied, then extinguished.

Now we know, that *hearing* is the only ordinary means of life and salvation; if then the soul refuse the means of life, it cannot live. If *Cæsar* had not delayed the reading of his Letter, given him by *Artemidorus*, as he went to the Senate, wherein notice was given him of all the conspiracy of his murderers; he might with ease have prevented his death, but his not regarding it, made the same inevitable: which together with the rest of this Chapter, gives me a just and fair occasion (now I have obtain my purpose) to acquaint the ingenuous Reader, why I rather call my Book, *The prevention of Poverty, and best way to become Rich and Happy*, then *The arraignment and conviction of Covetousness*; for by this means, many a covetous wretch may out of lucre, be couled one to read it, to the saving of their souls; who otherwise would never have been acquainted with a thousand part of their wretchedness, and so not capable of amendment. But

Fifthly, suppose he should be prevailed withall to hear me, alls one; even an ounce of gold with him, will weigh down whatsoever can be alleged from the Word, for though with that rich man, Luk. 10. he may have a good mind to heaven in reversion, yet for all that, he will not hear of parting with his heaven, whereof he hath present possession. He can like *Canaan* well enough so he may enjoy his flesh-pots also, and could love the blessing, but he will not lose his pottage; and in case he cannot gain by being religious, his care shall be not to loose by it; and that Religion shall like him best, that is best cheap, and will cost him least; any Doctrine is welcome to him, but that which bears upon good works. Nor will he stick with the Sages, to fall down and worship Christ, but he cannot abide to present him with his gold; No, if another will be at the charges to serve God, he will cry out, *why is this waste?* as *Judas* did when *Mary* bestowed that precious ointment upon her Saviour, which otherwise might have been sold, and so put into his bag. The love of money, and commings in of gain, is dearer and sweeter to the Muck-worm, then the saving of his soul, what possibility then of his being prevailed withall?

To other sins *Satan* tempts a man often, but *Covetousness* is a sine and recovery upon the purchase, then he is sure of him; as when a *Goaler* hath locked up his prisoners safe in a *Dungeon*, he may go play.

Covetous men are blinde to all dangers, deaf to all good instructions; they are besotted with the love of money, as *Birds* are with their bait; yea, they resolve against their own conversion. The Scribes and Pharisees, who were covetous, shut their eyes, stopp their ears, and barricadoed their hearts against all our Saviour did or said; yea, they scoff at his preaching, Luk. 16. 14. and of all sorts of sinners that Christ preached un-

no, he was never scorned, and mockt, but by them, when he preached against covetousness. *Christianum dogma, vertitur in scomma*, and whats the reason but this? rich worldlings think themselves so much the wiser, as they are the richer.

These things considered, no wonder that our Saviour expressly affirmeth, that it is easier for a camell to go through the eye of a needle, then for a rich man (that is a covetous rich man) to enter into the Kingdom of Heaven; as well knowing, that no Physick can be found strong enough to purge out this humor. Well may they gnaw their tongues for sorrow, when they shall be tormented with fire, and boyl with great heat, and blaspheme the God of Heaven for their pains, and for their fears, but repent of their works they will not, as it is Revel. 16. 8. to 12. only others may make some good use of that evil they see in them, at least learn to beware of covetousness.

I grant, that to God (who hath commanded us to use the means) all things are possible, for he is able, even of stones, to raise up children unto Abraham, Mat. 3. 9. but in respect of ordinary means, it is no more possible for a covetous miserly muck-worm to be converted, then it is for a dead man to be raised. And therefore, though I had rather be a Toade then a Drunkard, yet had I rather be a Drunkard then a covetous Miser, and should somewhat the more hope to go to Heaven, Mat. 21. 31. 32.

CHAP. XXIII.

AN D so much of the tenth plague which God inflicts upon the miserly muck-worm; I might give you many more, for almost every thing becomes a deadly snare to such men, even every thing they see or hear of, each thought that comes into their minds, yea the very Word of God, the mercy of God, and the merits of Christ, become their bane, and shall inhance their damnation; for as all things shall turn together for the best, to those that love God, so all things shall turn together for the worst, unto them that hate God, as they do, John 15. 24. Rom. 1. 30. But enough hath been said (as I suppose) to make good what I promised, and to prove that the cruell and unmercifull Miser is never the better for his riches, but the worse, and how God bestows these outward blessings upon him, rather in wrath then in love, with the reasons thereof; but as you have heard what it is, not to be Rich and Happy: so in the next place hear what it is to be so.

For to clear mens judgements, and for the further and fuller discharge of what I promised in the beginning, that also is to be discovered, which when I have dispatcht, I shall honestly acquaint you, how of poor, melancholy, and miserable, you may become rich, happy, and comfortable; now as touching the former of these, you are to know: That a competency of earthly things, is indeed and really the best estate in the world, if we had but the wit to know when we are well, which makes Agur pray, Give me neither poverty nor riches, but feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord?

Lord? or lest I be poor and steal, and take the name of my God in vain? *Prov.* 30.8,9. He prayes against riches, as well as poverty; and that which we are to pray against, we may not desire; and what is it our Saviour teacheth us to pray? but *Give us this day our daily bread*, *Mat.* 6.11. We are never so happily fed, as when we wait upon God for our daily bread, and are therewith content; and lest our Saviours words should not be enough, he teacheth us this lesson no less by his own practice, then by precept; for though he was owner of all things in the universe, yet he would have no more then just what he needed, as when he wanted money to pay tribute, he sent for no more then he was to disburse presently, *Matth.* 17.27. he might have commanded twenty pounds as well as twenty pence, but he would not, to shew that we should desire no more then will serve our turn.

A competent measure of wealth to retain an honest reputation in the world, so that we neither need to flatter nor borrow, is sufficient: He is rich enough saith *Jerom*, that lacketh not bread, and high enough in dignity that is not forced to serve. I would saith another, desire neither more nor less then enough, I may as well dye of a surfeit as of hunger.

*This worlds wealth that men so much desire,
May well be likened to a burning fire;
Whereof a little can do little harm
But profit much, our bodies well to warm.
But take too much, and surely thou shalt burn,
So too much wealth, to too much wo does turn.*

It is a great skill to know what is enough, and greater wisdom to care for no more; if I have meat, drink, and apparel, I will learn therewith to be content; if I had the world full of wealth beside, I could enjoy no more then I use, the rest could please me no other wise then by looking upon, as wise *Solomon* shews, *Eccles.* 5.11. and why can I not thus solace my self while it is anothers? It was a dainty disposition of one that followed a great Lord, who was often heard to say, I bless God, I have as much in effect as my Lord himself, though I am owner of little or nothing, for I have the use of his Gardens and Galleries to walk in, I hear his Musick with as many ears, I hunt with him in his Parks, eat and drink of the same with him, though a little after, and so of other delights which my Lord enjoys. And indeed, what great difference is there, save in the pride and covetousness of a mans mind? for my part, (let me speak it to Gods glory, and out of thankfulness) I have no share with either of them in these delights; I enjoy neither curious gardens, nor delicious musick, nor sumptuous fare, my body will scarce permit me a cup of strong drink, I do not know that I have been free from getting cold in my head (more or less) one whole day this thirty years, my means will not afford me to keep either horse or man, except with the unjust Steward, I should cozen my master, yet I would not change my condition either with him or his Lord, and I doubt not but there are thou-

sands

sands of my mind, as preferring a retired life, spent in conversing with Authors, before all the honors, pleasures, and profits that others enjoy; This is the gift of God, (Eccl. 5. 15. to the end,) and not unmeet to be spoken in the great Congregation, Psal. 35. 18, and 119. 46. Riches and Poverty are more in the heart than in the hand; we may be as happy and as warm in Country russet, as in Tissue; he is wealthy that is contented, and he poor that is not, were he as rich as *Cræsus*, he only is rich and happy, in regard of outward things, who thinks himself so, and only the covetous and uncontented are poor and miserable. The contented man in covering nothing, enjoys all things, though he have nothing; even as *Adam* was warm, though he had no cloaths. The eyes quiet, the thoughts medicine, and the minds *Mitridate*, is content, it is a sweet sauce to every dish, and adds pleasantness to all we do; how many miserly muck-worms macerate themselves with perplexing thoughts, cares, and fears of want, when they want nothing but a thankfull heart? these are miserably poor and unhappy, but it is in opinion onely, for otherwise were they but contented, they might be the richest and happiest men a live, nor by adding to, or heaping up goods upon goods, but by diminishing and taking away from their greedy and covetous desire of having more. The shortest cut to riches, is by their contempt; it is great riches not to desire riches, and he hath most that covets least, sayes *Socrates*, and also *Seneca*.

C H A P. XXIV.

TRue, this so transeends the condition, or indeed, the capacity of a Miser or Muck-worm, that he will count these but words, and mere bravadoes; but that those lovers of wisdom, were so contented with a little, that they desired no more, their practice did sufficiently prove For when *Alexander* bad *Diogenes* ask what he would, his answer was, Stand aside, and let the Sun shine upon me, take not that away which thou art not able to give; further avouching, that he was richer then himself; for I, quoth he, desire no more then what I enjoy, whereas thou, O Emperor, canst not content thy self with all the world, but daily hazardest thy life and fortunes, to augment thy Possessions. Now all that this *Heathen* posselt, was a Tub to dwell in, the peoples charity to maintain him, and a Dish to take up water in, the which (when he saw a boy take up with his hand to drink) he threw away, saying, I knew not that nature had provided every thing needfull, so little did he desire superfluities. *Abdolomenes*, a poor Gardiner, refused a great City offered him by *Alexander*. *Fabricius*, a noble Roman, refused a great sum of money, sent him by *Pirrhus*; albeit, he was so poor, that when he dyed, his daughters were married at the common charge of the City. *Apollonius Tianeas*, having divers rich gifts sent him by *Vespasian*, refused the, saying, They were for covetous-minded men, and for those that had need of them, which he had not. *Socrates* being sent for by *Archelaus*

to come to receive store of gold; sent him word, that a measure of flower was sold in Athens for a penny, and that water cost him nothing. *Themistocles* finding rich bracklets of Pearl and precious stones lie in his path: bade another take them up, saying, Thou art not *Themistocles*. *Anacreon* the Philosopher, having received from *Pollucrates* a great reward, of ten thousand Ducks; soon after repented himself: for he entered into such thoughts, and was so vexed with fear, care and watching for three dayes and three nights; that he sent it back again, saying, It was not worth the pains, he had already taken about it.

Democritus the Philosopher of *Abdera*, having learned of the *Chaldeans* Astronomy, and of the *Persians* Geometry: returned to Athens, where he gave infinite wealth to the City, reserving only a little Garden to himself. *Crates*, to the end that he might more quietly study Philosophy; threw his goods into the Sea. *Crates* the *Theban*, delivered a stock of money to a friend of his, upon condition; that if it should happen his children proved Fools, he should deliver it unto them: but if they became learned, and Philosophers; then to distribute it to the Common people, because said he, Philosophers have no need of wealth. Which examples I could parallel with many mentioned in the Word, as *Jacob*, Gen. 28. 20. and *Samuel*, 1 Sam. 12. 3. and *Job* Chap. 31. 24, 28. *Moses*, Numb. 16. & 15. *Jer.* 15. & 10. *Agar*, Prov. 30. 8. *Abraham*, who would not receive so much as a shoe-latchet of the King of Sodom: Gen. 14. 21, 22, 23. *David*, who refused to have the threshing-floor of *Araunah*; except he might pay to the full for it; and whose longing was not after the increase of corn, wine and oil; but for the light of Gods countenance, Psal. 2. 6. 7. Yea, he more valued Gods word, then thousands of gold and silver, Psal. 19. 10. and 119. 14, 127. *Elisha* refused *Naamans* rich present of gold and costly garments; though so freely offered, and so well deserved, 2 Kings 5. 16. Saint *Paul* in his greatest need, was as well content, as when he had the most plenty: and rather chose to work at his trade, then he would be chargeable to any, Phil. 4. 11. He coveted no mans silver, nor gold, Acts 20. 33. it was only the saving of souls, that he thirsted after, 2 Cor. 12. 14. *Zaccheus*, when he was once become a Christian, was so far from desiring more, that he was all for diminishing what he had: for he gave one half to the poor, and with the other he made four-fold restitution, Luke 19. 8. And the like might be shewen of all the Apostles, and lastly, of our Saviour Christ.

To all which I might adde examples of many in this age, and of that that went before it; As Sir *Thomas Moore*, Sir *Julius Caesar*, The Lord *Harrington*, Bishop *Hooper*, Mr. *Bradford* Martyr, Reverend Mr. *Fax* that wrote the Book of Martyrs, Master *Wheatley*, Minister of *Banbury*, Doctor *Taylor*, and others that are yet living: were it fit to name them, that have but a small portion, a poor pittance of these earthly enjoyments

(in comparison of what others have, and are not pleased with all) even just enough to make even at the years end, living frugally : yet are they so contented, that they desire no more, nor would they change their private and mean condition, with any men alive, be they never so rich, never so great. Nor wouldst thou think it probable, their hearts should deceive them, if thou knewest what offers they have refused. And I doubt not, but there are many such in the land.

Nor can it be thought strange, that *Gods* children (whose affections are set upon heavenly things) should be so content with a little; that they desire no more; when we read of one *Esau*, that could say, *I have enough my brother, keep that thou hast to thy self*, Gen. 33.9. Yea, if it fared so with the *Heathen*, for the love of that wisdom and virtue, which shall have no reward, because they wanted faith and saving knowledge, how much more should *Christians*? (who have a more sure word of promise, then they had, 2 Pet. 1.19. with *Mary* make choice of that better part, which shall never be taken from them, Luke 10.41,42.

True worldly mindes think, no man can be of any other then their own diet; and because they finde the respects of self-love, and private profit, so strongly prevail with themselves : they cannot conceive, how these should be capable of a repulse from others. Nature thinks it impossible, to contemn honour and wealth : and because so many souls are thus taken, cannot believe that any would escape. But let carnal hearts know there are those, that can spit the world in the face, and say, *Thy gold and silver perish with thee*, Acts 8.20. That had rather be masters of themselves, then of the *Indies* : and that in comparison of a good conscience, can tread under foot with disdain, the worlds best proffers, like shadows as they are; and that can do as *Balaam* said, *If Balack would give me his house-full of silver and gold; I cannot go beyond the Commandement of the Lord*, Numb. 24.13.

Elisha and *Gebazi*, looked not with the same eyes upon the *Syrian* treasure; but one with the eye of contempt, the other with the eye of admiration and covetous desire. Two men see a *Masse* together, one is transported with admiration and delight, the other looks upon it with indignation and scorn; one thinks it heavenly, the other knowes it blasphemy.

CHAP. XXV.

NOW why are godly *Christians* so content with a little; that they desire no more : certainly they could be as rich as the richest, and as wise for earthly things, as they are for heavenly. (As when *Thales* was upbraided, that all his wisdom could not make him rich : setting but his minde to it, he saw by study, that there would be a great scarcity of oil, which in the time of plenty he took up upon credit, and when

when the want came, by his store he became exceeding rich as *Laertius* relates :) but they are better pleased with a competency then to trouble themselves to get, or indeed to desire an opulency. The *Christians* reasons are these.

First, they consider, that as a shoe fit is better then one either too big, or too little; (for one too big sets the foot awry, and one too little hindereth the going) so a mean estate is best. Better is a little with the fear of the Lord, then great treasure and trouble therewith, *Prov. 15. 16.* A ship of great burthen, and heavy laden, comes with great labour and difficulty, and with much adoe is brought in; if it want ballast and lading, there is great danger of overturning; but a light Pinace indifferently freight, comes along swiftly, and is brought to the harbour with much ease.

Nor do the godly wise, desire more then they can wield, in which they resemble *Aristippus*, who when a servant in journeying with him, was tyred with the weight of the money which he carried; bid him cast out that which was too heavy and carry the rest: whereas the covetous man is like *Arthipertus* King of the Lombards; who flying from *Asbrandus* his enemy, and being to swim over the River *Tesino*, to save his life, took so much gold with him, that he both drowned it, and himself with it.

Secondly, the poor and mean, have a deeper sense of Gods fatherly care and providence, in replenishing them, at all times of need, (even beyond imagination or expression) then others have, that know not what it is sometimes to want; whiles wicked mindes have their full scope, they never look up above themselves: but when once God crosseth them in their projects, their want of success, teaches them to give God his own.

We should forget at whose cost we live, if we wanted nothing: And doubtless, one bit from the mouth of the Raven, was more pleasing to *Elijah*; then a whole Table full of *Ahabs* dainties. Nothing is more comfortable to Gods children, then to see the sensible demonstrations of the divine care and providence, as is promised, *Prov. 3. 6.* In all thy wayes acknowledge him, and he shall direct thy wayes. The godly man wearies not himself with cares & fears, have he but from hand to mouth; (never so little) for he knows he lives not at his own cost. He considers what *Saint Peter* saith, *1 Pet. 5.* Cast your care upon the Lord, for he careth for you, verse 7. He remembers what our Saviour saith, *Matth. 6.* observes the same, and never doubts of the performance; so he takes no thought for to morrow, what he shall eat, or what he shall drink, or where-with he shall be clothed: but applauds his own happiness, knowing that he who feedeth the fowls of the Air, and arrayeth the Lillies of the field, will be sure to feed and clothe them that are his sons and household servants, *Matth. 6. 25.* to the end, *Luke 12. 22.* to 33. *Levit. 26. 3.* to 14. *Phil. 4. 6.* *1 Pet. 5. 7.* *Psal. 55. 22.*

Besides,

Besides, as there are intercourses of *sleeping and waking, of night and day, of fair weather and foul, of war and peace, of labour and recreation*; that each may set off the other, so God findes it meet, by a sense of want to *humble us*; and by supplying our wants to *fill us with joy and thankfulness*.

Ptolomie King of Egypt, going a *hunting* lost his way, and could get no better fare, then a course *brown loaf in a Shepherds house*: but this he said seemed *sweeter and better* to him; then *all the delights* that ever he ate or met with before. Content in want, is plenty with an over-plus.

The giver of all things knows how to dispence his favours so, as that every one may have cause both of *thankfulness and humiliation*: whiles there is none that hath *all*, nor any one but hath *some*.

Thirdly, God in mercy not seldome keeps his children from *riches and abundance*: lest they should choak and wound them; for they are *snares and thorns*, Matth. 13. 22.

Indeed *riches* are a blessing, if we can so *possess them*; that they *possess not us*: There can be no danger, much benefit in abundance, all the good or ill, of *wealth or poverty*; is in the *minde*, in the *use*. But this is the misery, *Plenty of goods*, commonly occasions *plenty of evils*. How many had been *good*? had they not been *great*. Divers have changed their *mindes* with their *means*, neither hath God worse servants in the *world*, then are *rich men of the world*: if *adversity* hath slain her *thousands*, *prosperity* hath slain her *ten thousand*. Commonly where is no *want*, is much *wantonness*: and as we grow *rich in temporals*, we grow *poor in spirituals*. Usually so much the more *proud, secure, wanton, scornful, impenitent, &c.* by how much the more we are *enriched, advanced, and blessed*. They spend their *days in wealth*, therefore they say unto God, *Depart from us, for we desire not the knowledge of thy wayes*; and what is the *Almighty* that we should fear him? Job 21. 13, 14, 15.

CHAP. XXVI.

Fourthly, men in a middle condition are mostly more merry and contented then others, that surfeit with abundance. Who so melancholy as the rich worldling? and who more merry then they? that are poorest. I have read of a rich Land-lord, that envied his poor tenant, because he heard him sing every day at his labour, yet had scarce bread for his family; while himself wanting nothing, was full of discontent: One advised him to convey cunningly into his Cottage, a bag of money; he did so, the tenant finding this mass, so great in his imagination, left off his singing, and fell to carking and caring how to increase it. *Crescentem sequitur cura pecuniam*: The Land-lord fetcheth back his money, the Tenant is as merry as ever he was. Which shews, that there is no riches

riches comparable to a contented minde, as *Plutarch* is of opinion, That there are *poor Kings*, and *rich Coblers*, as wise *Solon* seemed to insinuate to the *King*, when he was vaunting of his greatness: For it was *Iris* a *poor beggar*, that he told *Croesus* was the *happiest man in his Dominions*. And when *King Agis* requested the *Oracle of Apollo* to tell him, who was the *happiest man in the world*? expecting to hear himself nominated: the answer was *Aglaion*, who was a *poor Gardiner in Arcadia*, that at sixty years of age, had never gone from home, but kept himself and his family with their labour, in a fruitful plot or garden, as *Livius* relates. *Pyrrhus* opened himself to his friend *Cineas*, that he first intended a war upon *Italy*, and what then said *Cineas*? then we will attempt *Cicile*; and what then? then we may conquer *Carthage* and *Affrica*; and what then said *Cineas*? Why, then quoth *Pyrrhus*, we may rest, and feast, and sacrifice, and make merry with our friends: to which *Cineas* replied, (as every servant of *God* would do in the like case) and may we not enjoy all this, sweetness now? and that without all this ado. But *natural men* are *mad men*. Yea, were *great men*, though *good men*, but asked the question; their consciences could not but acquaint us, if they would speak out; that *true contentment* seldom dwells high, whiles meaner men of humble spirits, enjoy both *earth and heaven*. However not a few of them have freely acknowledged it, as I have largely related in my *second Part of Philarguromastix*. Wherefore be pleased, O *God*, to give me a contented minde: and then if I have but *little in estate*, I shall have *much in possession*.

Fiftly, mean ones with their *poverty, misery, ignominy*, are often *saved*; whiles others with their *honour*, and *opulency* go to *hell*. When we are judged, we are chastened of the *Lord*; that we may not be condemned with the world, 1 Cor. 11. 32. Riches do so puff up some men, that they even think it a discredit to their *great worships*, to worship *God*. Nothing feeds pride, nor keeps off repentance so much, as prosperous advantage. The *Prodigal* never thought of his father, till he wanted *husks*. We serve *God*, as our servants serve us: of whom many have too good clothes, others too much wages, or are too full fed to do work. As a woman finding that her hen laid her every day an egg; for all she was very lean, had a conceit, that if she were fat and lusty, she would lay twice as day; whereupon she fed and cram'd her thoroughly: but in a short space, she became so fat, that contrary to her expectation, she left laying altogether. Who so nourisheth his servant daintily from his childhood; shall after finde him stubborn, Prov. 29. 21.

Sixtly, they fix their affections upon heavenly riches, and not upon the temporary and transitory riches of this world: because in sickness, when they stand in the greatest need of all, they will not do them the least good, Your gold will not bribe a disease, your bags will not keep your head.

head from aking, or your joynts from the Gout, a loathing stomach makes no difference between an earthen dish, and one of silver. Riches can no more put off the stone, or assuage grief, or thrust out cares, or purchase grace, or suspend death, or prevent hell, or bribe the Devil; then a sattin sleeve can heal a broken arm.

Indeed the foolish Prior in Melancthon, rolled his hands up and down in a basin full of Angels; thinking by this means to cure his Gout: but it would not do. Yea, thou that placest thy happinesse, and puttest thy confidence in a little white and red earth; and dorest so upon the world, tell me? When the hand of God hath never so little touched thee, what good thy great wealth will do thee? Therefore, O vain desires! and impotent contentments of men, that place their happinesse in these things; will not this your fair Herodias, appear as a stigmatized Gipsie? Will not all the toil and cost you haue been at to get riches, appear as ridiculous; as if a countryman should anoint his axle-tree with Amber-greece? or as if a traveller, should liquour his boots with Balsamum. Yea, your wealth will not only not save you from evils, but help to make you more miserable, and not only here, but hereafter, Psal. 49. 6, 7, 8.

Why then do you set so high a price upon them? and so shamefully undervalue the riches of the minde? which will much mitigate your grief, and increase your comfort, in what condition soever you are. But

Seventhly, they little set by the wealth of this world; because their riches may soon leave them: When with the Spider we have exhausted our very bowels, to contrive a slender web of an uncertain inheritance: one puff of winde and blast blown upon it by the Almighty, carries all away. What sayes Solomon? Prov. 23. Cease from thy wisdom, wilt thou cast thine eyes upon that, which is nothing? for riches taketh her to her wings, as an Eagle, and flyeth away, Verse 4, 5. and Jer. 17. 11. Isaiah 33. 1. Prov. 12. 27. Yea, all riches are uncertain, but those that are evil gotten, are most uncertain: as examples of all ages witnesse. The first of these was verified in Job; who lived to see himself poor to a Proverb; and fell from the want of all misery, to the misery of all wants. And Dionysius, who fell from a Tyrant over men, to be a Tutor over boyes, and so to get his living. And Perses son and heir, who was faine to learn an Occupation, the Black-smiths trade; to relieve his necessity. And Henry the Fourth that victorious Emperour, who after he had fought two and fifty pitcht Battails; became a Petitioner, for a Prebendary, to maintain him in his old age. And Gelinus, that potent King of the Vandals, was so low brought: that he intreated his friend to send him a harp, a sponge, and a loaf of bread; an Harp to consort with his misery, a sponge to dry up his tears, and a loaf of bread to satisfie his hunger. Yea, how many have we known in this City? reputed very rich, yet have broken for thousands. There are innumerable wayes to become, poor; a fire, a thief, a false ser-

vant,

vant, suretiship, trusting of bad customers, an unfaithful factor, a Pyrate, an unskilful Pilate, Godwines sands, a cross gale a wind, and many the like, hath brought millions of rich men to poverty. And yet this is the only winde, that blows up the Words bladder.

You see little children, what pains they take to rake and scrape snow together, to make a snow-ball: right so it fares with them, that scrape together the treasure of this world, they have but a snow-bal of it, for so soon as the Sun shineth, and God breatheth upon it, by and by it cometh to nothing.

And as riches well gotten are uncertain, so those that are evil gotten, are not seldome lost with shame. As how many of our over-reachers have over-reached themselves so far: either by perjury, forgery, receiving of stolen goods, or the like: that they have left either their bodies hanging between heaven and earth; or their ears upon the pillory, and died in prison: so that the safest way, to praise a covetous miser is, when he is dead.

But

CHAP. XXVII.

Eighthly, to this may be added, that if riches should not leave us, and be taken away, as they were from Job; yet of necessity we must ere long leave and be taken from them; as the rich man in the Gospel, was from his substance and wealth. Nor do we know how soon, for so soon as a man is born, he hastens as fast to his end, as the Arrow to the mark: each day, is another march towards death; and that little time of stay is full of misery, and trouble: and therefore it's firstly called a passage, a shadow, a span, a tale, a vapour, a cloud, a bubble in the water; It is like a candle in the winde, soon blown out; like a spark in the water, soon extinguished; like a thin Air, soon expired; like a little snow in the sun, soon melted; It is like a pilgrimage, in which is uncertainty; a flower, in which is mutability; a house of clay, in which is misery; a weavers shuttle, in which is volubility; a Shepherds tent, in which is variety; to a ship on the sea, in which is celerity; to smoke, which is vanity; to a thought, whereof we have a thousand in a day; to a dream, of which we have many in a night; to vanity, which is nothing in it self; and to nothing, which hath no being in the world.

And which is further considerable, the young may die as soon as the old. Yea, more die in the spring, and summer of their years; then do live to their autumn or winter: and more before ten, then after threescore. There are graves of all sizes, and likewise skulls in Golgotha, as, sayes the Hebrew proverb. One dies in the bud, another in the bloom, some in the fruit, few like the sheaf, that comes to the barn in a full age.

Men may put far from them the evil day; but they may finde it neerer then

then they are aware of, *Revel. 22. 12.* The pitcher goes oft to the waters; but at length it comes broken home. The cord breaks at last, with the weakest pull, as the Spanish proverb well noteth. The tree falleth upon the last stroke: yet all the former strokes, help forwards. A whirl-winde with one furious blast, overturneth the greatest and tallest trees; which for many years have been growing to their perfect strength and greatness: so oftentimes, the thrid of life breaketh, when men think least of death, as it fared with Saint Lukes fool, who promised himself many years, to live in ease, mirth, and jollity; when he had not one night more to live; *Luke 12. 19, 20.* For when like a Jay, he was pruning himself in the boughs: he came tumbling down, with the Arrow in his side. *John the 21th.* prophesied by the course of the Stars; that he should live long: but whilest he was vainly vaunting thereof, the Chamber wherein he was, fell down, and bruised him to pieces. His glasse was run, when he thought it but new turned. And the Axe was lifted, to strike him to the ground; when he never dreamed of the slaughter-house. And whether thy soul shall be taken from thee this night, as it fared with him formerly spoken of; thou hast no assurance: the very first night, which the rich man intended for his rest, proved his last night. Nor was there any more between Nabats festival, and his funeral, then ten or a dozen dayes, *1 Sam. 25. 38.* And could any thing have hired death, to have spared our forefathers; they would have kept our possessions from us.

Neither is this all, for if thou beest wicked, and unmerciful; thou hast no reason to expect other, then a violent death: for which see, *Job 24. 24. Psal. 37. 10, 11. Job 36. 11, 12. Psal. 37. 37, 38, 39. & 55. 23. Prov. 12. 27.* Great trees are long in growing, but are rooted up in an instant. The Axe is laid to the root, *Matth. 3. 10.* down it goes, into the fire it must: if it will not serve for fruit, it must for fuel. And what knowest thou? but God may deal with thee, as Mahomet did by John Justinian of Geneva who having taken Constantinople by his treason, first made him King, according to promise; and within three dayes after, cut off his head. God may have fattened thee with abundance, on purpose to send thee to the slaughter-house.

Nay, why hath God spared thee, so long as he hath? probably not in love to thee; but for some other end: As perhaps God hath some progeny to come from thee; As for good Hezekiah to be born, his wicked Father Abaz is forborn. Why did Ammon draw out two years breath? in Molatry: but that good Josia was to be fitted for a King. Many sacrilegious extortioners, Idolaters, &c. Are delivered, or preserved: because God hath some good fruit, to come from their cursed loynes. However, thou canst not look to live many years. The Raven, the Phenix, the Elephant, the Lyon, and the Hart, fulfill their hundred yeares: But man, seldom lives to four score, and thou art drawing towards it.

Besides

Besides the last moneth of the great yeare of the world; is come upon us; we are deep in December; And that day of the Lord shall come as a thief in the night, for when thou shalt say peace and safety, then shall come upon thee sudden destruction; as the travel upon a woman with child, and she shall not escape: as the Apostle speaks, 1 Thess. 5. 2, 3.

That nothing is more certain then death, nothing more uncertain then the houre thereof: That this only is sure, that there is nothing sure here below, and that if we were owners of more land, then ever the Devil proffered to Christ; yet when death shall knock at our door, no more can be called ours, then the ground we are put into, needs no more proof then experience. See, Psal. 37. 35, 36. But

Ninthly and lastly, a godly mans desires, are fixed upon the riches of the minde; which being once had, can never be lost. The which Saint Augustine only counted true riches. The wise and godly are of Pythagoras his minde: who being asked why he cared no more for riches? answered, I despise those riches, which by expending are wasted and lost; and with sparing, will rust and rot. They are of Stilpons judgment, who used to say; All that is truly mine, I carry with me. They desire not so much, to lay up treasure for themselves upon earth; but to lay up for themselves in Heaven, as their Lord and Master hath commanded them, Math. 6. 19, 20. What saith the Apostle? Let not covetousness be once named among Saints, Ephes. 5. 3. As if that world, which many prefer before Heaven; were not worth talking of.

All worldly things are but lent us, our houses of stone wherein our bodies dwell, our houses of clay wherein our souls dwell, are but lent us: honours, pleasures, treasures, money, maintenance, wives, children, friends, &c. but lent us: we may say of them all, as he said of the Ax-head when it fell into the water, 2 Kings 6. 5. Alas, they are but borrowed. Only spiritual graces are given; of those things there is only a true donation, whereof there is a true possession. Worldly things are but as a Tabernacle; a moveable; heaven is a mansion.

Now put all these together, and they will sufficiently shew, that he is a fool or a mad man; that prefers not spiritual riches, (which are subject to none of these casualties) before temporal and transitory.

And so at length I have shewn you what it is not, and what it is to be rich. And I hope convinced the worldling, that the richest are not alwayes the happiest: Yea, that they are the most miserable; who swim in wealth, wanting grace and Gods blessing upon what they do possesse: while that man is incomparably happy; to whom God in his love and favour, giveth only a competency of earthly things, and the blessing of contentation withall; so as to be thankful for the same, and desire no more. I will now in discharge of my promise acquaint you; how of poor, melancholy and miserable; you may become rich, happy, and cheerful.

CHAP. XXVIII.

THe which I shal do from the word of God. Nor need it seem strange, that for the improving of mens outward estates, I prescribe them rules and directions from thence: For would we be instructed in any necessary truth, whether it be

Theological,
Ecclesiastical,
Political,
Moral,
Oeconomical,
Monastical,

concerning

God,
The Church,
The Common-wealth,
Our neighbours and friends,
Our private families,
Our selves.

Or be it touching

Temporal
Civil
Spiritual
Eternal
Our Souls,
Bodies,
Names,
Estates,
Posterities.

We need but have recourse to the written word. For that alone is a magazine of all needful provision, a store-house of all good instructions. And let a man study Machiavel, and all the Machiavilians, and State-politicians that ever wrote; he can add nothing, or nothing of worth to what may be collected thence, touching this subject. Wherefore, if any of poor would become rich, let him use the means which tend thereunto; observe and follow those Rules and Directions, which God hath prescribed and appointed in his word, which are principally six; For as the Throne of Solomon was mounted unto by six stais: so is this Palace of Plenty and Riches ascended unto, by six steps set upon this ground already laid. For I find in the word, six infallible wayes to become rich; or six sorts of men, whom God hath promised to bless with riches, and all outward prosperity. That is to say,

- 1 The Godly,
- 2 The Liberal,
- 3 The Thankful,

- 4 The Humble,
- 5 The Industrious,
- 6 The Frugal.

These of all other men in the world, are sure never to want. And these

these are the main heads, unto which I will draw all, I shall say upon this Partition, or Division.

CHAP. XXIX.

First, if any of poor would become rich, let him become religious: for Godliness hath the promises of this life, as well as of the life to come, 1 Tim. 4. 8. Yea, all temporall blessings that can be named, are promised to the godly, and their seed; and to them only as both the Old and New Testament does plainly and plentifully prove. As for instance in Deuteronomy the 28th. God hath promised; that if we will hearken diligently unto his voice, observe and do all his Commandements, and walk in his wayes, we shall be blessed in the city, and blessed in the field, blessed in our going forth, and in our coming home, blessed in the fruit of our bodies, and in the fruit of our ground, and in the fruit of our catel, the increase of our wine, and the flocks of our sheep. That he will bless us in our store-houses, and in all that we set our hands unto; and make us plentiful in all good things: and that we shall have wherewith to lend unto many, and not borrow, Verse 1, to 15th. and Chap. 7. 1, to 19th. To which may be added many the like places; As, Blessed is the man that feareth the Lord, and delighteth greatly in his commandments: wealth and riches shall be in his house, Psal. 112. Verse 1, to 4th. wait on the Lord, and keep his way, and he will exalt thee to inherit the land, Psal. 37. 34. The Lord will withhold no good thing from them that walk uprightly, Psal. 34. 11. Delight thy self in the Lord, and he shall give thee thine hearts desire, &c. Psal. 37. 3, to 7. Fear ye the Lord, ye his Saints: for nothing wanteth to them that fear him. The Lions do lack, and suffer hunger, but they that seek the Lord, shall want nothing that is good, Psal. 34. 9, 10. whatsoever we ask, we receive of him: because we keep his commandments, and do those things which are pleasing in his sight, 1 John 3. 12. What rare and precious promises are these? to which I might add very many of like nature. All which David had the experience of, who tells us that he greatly rejoiced in the strength and salvation of the Lord, and the Lord gave him his hearts desire, and did not withhold the request of his lips. Yea, he prevented him with the blessings of goodness, and set a crown of gold upon his head, Psal. 21. 1, 2, 3, 4. And the like of Abraham, and Lot, and Job, and Solomon. Let us first seek the Kingdom of God, and his righteousness, and all other things shall be ministered unto us, or come in as it were upon the bargain, as our Saviour hath assured us, Matth. 6. 33. *Talis est ille qui in Christo credit, die qua credidit, qualis ille qui universam legem implevit*; saith Hierom, We have a livery and seisin, of all the precious promises, both in the Law and Gospel, in the first moment of our faith. Yea, even an earnest, and partly a possession of Heaven it self: Ephes. 2. 6. Neither

are these promises made only to the obedient themselves; but riches, and all earthly blessings are entailed upon their seed also, *Psal. 112. His seed shall be mighty upon earth, the generation of the righteous shall be blessed, Verse 2, 3.*

Nor is riches, and outward prosperity promised to the godly, and their seed as others usually enjoy them, that is, single and barely, but they have a promise of them, with a supply and addition of all other good things, that may make them every way happy, as that their prosperity shall be *durable and lasting*. That with riches they shall have *credit, honour, and promotion with long life added*. That they shall be *happy and prosper in all they have or do*: as having God their Protector, who with mercy is said to *compass them about on every side*, *Psal. 32. 10*. That they shall be freed from all fears and dangers, and obtain victory over all their enemies; together with death, hell, and the devil. That they shall be freed from the Law, and likewise from sin, and the penalty thereof. That they shall have *peace external, internal, eternal*. And joy, even the joy of the holy Ghost: which is both *glorious, and unspeakable*. That they shall not only persevere, but also grow in *grace, and true wisdom*. That all things whatsoever, shall make for their good. That both their persons and performances shall be good and acceptable; which before were wicked and abominable. That by the prayer of faith, they shall obtain of God, whatsoever they shall ask in Christ's Name, and according to his word. And in fine, all other good things, that can be named; whether temporal, spiritual, or eternal: are by the promise of God entailed, upon them that love him, and keep his commandments, and upon their seed, as I could plentifully and most easily prove, were it pertinent to the matter in hand. Nor is all this, that God hath promised to those that serve him, so great a matter comparatively, as that we need wonder at it, or once question the same: For If he spared not his own Son, but delivered him to death for us; how shall he not with him freely, give us all things also? *Rom. 8. 31, 32*. It is the Apostles argument. Great, yea, too great things are they for us to receive; but not too great, for the great and good God of Heaven and earth to give: all the fear is on our part, whether we be such to whom the promise is made. For all Gods promises are conditional. And though of these outward good things, he hath promised abundance: yet it is upon the condition of faith and obedience: as appears by all the fore-mentioned places; so that if we be not wanting in our duty, and obedience to God; God will not be wanting in any good thing to us: Nor can we look that God should make good his promises, if we make them void, by not observing the condition, as that we may do by our distrust- ing him. If we will not dare to trust God upon his promise so confidently as we would a friend, or some great man that is able and honest.

Besides, the Lord hath promised, that there shall be no want to them that fear him; and that no good thing will be withhold, from them that walk uprightly, Psal. 34. 9. & 84. 11. Where observe two things, there shall be no want to such, and such shall want no good thing: so that he must be such an one, to whom the promise is made; and he must also be sure, that it is good for him, which is promised. But oftentimes it is not good, for a man to abound with earthly blessings: as strong drinke is not good for weak brains. Yea, if any thing be wanting to a good man, he may be sure it is not good for him; and then better that he doth want it, then that he did enjoy it, and what wise man will complain of the want of that, which if he had, would prove more hurtful then gainful to him? as a sword to a mad man, a knife to a childe, drinke to them that have a Fever, or the Drop sicke. No good thing will God withhold, &c. and therefore not wants themselves, which to many are also good, yea, very good things, as I could reckon up many: want sanctified, is a notable means to bring to repentance, to work in us amendment of life, it stirs up to prayer, it means from the love of the world, it keeps us always prepared for the spiritual combate, discovers whether we be true believers or hypocrites, prevents greater evils of sin and punishment to come; It makes us humble, conformable to Christ our head, increaseth our faith, our joy and thankfulness, our spiritual wisdom, and likewise our patience, as I have largely shewen in The Benefit of Affliction.

To conclude, All good things were created for the good, and therefore are they called goods; because the good God created them for good men to do good withal. Therefore as Jacob got the blessing, so he got the inheritance also; to shew that as the faithful have the inward blessing, so they have the outward blessing too; when they will do them good, and cause them to do good. Yea, in this case, even as the sheaffs fell before Ruth: so riches shall fall in our way, as they did to Abraham, and Lot, and Jacob, and Job, and Joseph, upon whom riches were cast they knew not how; but as if God had onely said, Be rich; and they were rich straight. But that this is the true and only way to wealth and happiness, needs no more proof then that which is recorded of Solomon 1 Kings 3. 2 Chron. 1. where the Lord appearing to him in a dream, said, Ask what I shall give thee. And he asking only an understanding heart, to discern between good and evil; that he might the better discharge that great place, whereunto God had called him; wherein Gods glory, and the peoples good, was his principal aime and end: Heare what the Lords answer is, Because this was in thine heart, and thou hast not asked riches, wealth or honour, nor the life of thine enemies, neither yet hast asked long life, but hast asked wisdom and knowledge for thyself, that thou mightest judge my people, over whom I have made thee King: wisdom and knowledge is granted unto thee, and I will give thee riches, & wealth and honour, such as none of the Kings

Kings have had that have been before thee, neither shall there any after thee have the like, &c. Yea, he was so surpassing rich, that he gave silver in Jerusalem as stones; and gave Cedars as the wilde fig-trees that grow abundantly in the plain, 1. King. 10. 27. 2 Chron. 1. 7, 10, 13, 14, 15. Lo, the true way to wealth, honour, and happiness, is; to desire grace, that we may glorifie God; and do good: for cleering whereof, Ple give you a similitude, *A man spies a fair apple on a tree, hath a longing desire to it; whereupon he falls a shaking the tree with all his might: at length it not only comes down, but many other come down to him together with it.*

And so much to prove, that the way to become rich, is first to become godly. If any shall ask why the godly are not alwayes, nor oft rich, notwithstanding these promises: I answer, that God not seldom withholds these outward blessings, from his own people in great love, only affording them all things that they have need of. Our heavenly Father, who knows us better then we know our selves, and what is good and fit for us, (even as the Nurse knows better then the childe, and the Physician better then the Patient;) knows too well, how apt we are to abuse these his mercies; and that we cannot abound with earthly blessings, but we grow proud and surfeit of them: as we see Solomon himself did, who was the wisest (next to Adam in his innocency) that ever lived: and likewise how happy it is for them, to be kept short. And when the All-wise God does fore-see, that men will serve him as the Prodigal son served his father: who only prayed untill he had got his patrimony, and then forsook him, and spent the same in riot to the givers dishonour; even as the cloud that is lifted up, and advanced by the Sun obscures the Sun. In this case he either deniesthem riches in mercy, as he denied Saint Paul in his suit, 2 Cor. 12. 8, 9. And our Saviour himself, Matth. 26. 39. Or grants them their riches in wrath, Hosea 13. 11. Psal. 106. 15. of which I have largely spoken in the foregoing pages, where I have declared how miserable they are, who swim in wealth, wanting grace, and Gods blessing upon what they do possesse.

This is the first and main step to riches, and the next is like unto it, viz. bounty and liberality to the poor members of Jesus Christ. For,

CHAP. XXX.

SEcondly, He that would be a rich man, let him be a merciful man, and do good with what God hath already given him, be it never so little. for there is not a more sure and infallible way, to increase and multiply a mans outward estate, then in being charitable to the poor; if we will believe Gods word. As what saith our Saviour? Give and it shall be given unto you, good measure, pressed down, and shaken together, and

running over shall men give into your bosome, Luke 6.38, Math. 7.2. Mark 4.24. In which regard, it may be truly said: *Eleemosyna non est divitiarum dispendium, sed ditescendi potius compendium quæstusque omnium uberrimus.* And to this accords that place in the Proverbs, There is that scattereth, and is more increased: but he that spareth more then is right, shall surely come to poverty, Proverbs 11.24. The liberal person shall have plenty, and he that watereth, shall also have rain, Verse 25. And the like in the Psalms, wealth and riches shall be in the house of him, that hath compassion of, and giveth to the poor, Psal. 112. 3, to 10. See here how bounty is the best and surest way to plenty. But notable to this purpose is that, Prov. 28.27. He that giveth to the poor, shall not lack. A rare and incomparable privilege never to want. And yet this is a bargain of Gods own making. Plenty shall furnish the table, where Charity takes away, and gives to the poor. He hath sowed abroad, (sayes the Psalmist) and given to the poor, his benevolence remaineth for ever, Psal. 112.9. He hath alwayes to give, that hath a free and bountiful heart to give, sayes Saint Bernard. And of this the Prophet Isaiah does assure us, The liberal man (sayes he) deviseth liberal things; and by liberality he shall stand, Isaiah 32.8. A man would think, he should rather fall by being so liberal & bountiful: but this is the right course to thrive, and hold out. Nor was it ever known, that God suffered a merciful and bountiful man to want; ordering his affairs with discretion, Psal. 112.5. But you have not heard a tiche of these promises: for the Scriptures no lesse abound in them, then silver did in the dayes of Solomon: of which only a few more, for I had rather press you with weight, then oppresse you with number of arguments. What saith the wiseman? Prov. 3. Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with abundance, and thy presses shall burst with new wine, Verse 9, 10. In which regard, what is this way expended, may be likened to gold the best of metals; of which experience teacheth, that the third part of a grain, will gild a wyre of 134 foot long; Or rather to those loaves and fishes in the Gospel: for as they did increase and multiply, even while they were distributing: so do our riches (and indeed all other gifts.) Even out of that which the hand reacheth to the mouth, it self is nourished.

And thus you see, that (if either Old or New Testament be true) not getting, but giving is the true and ready way to abundance. That to give in this case, is the way to have; that parsimony, is no good husbandry: & that we are the richer for disbursing. Which makes Chrysostome say, that the gainfullest Art is Almsgiving. And hence it is, that the Scripture compares Almsgiving, to sowing of seed, 2 Cor. 9.6. he that soweth sparingly, shall reap sparingly: but he that soweth bountifully, shall also reap bountifully. The Apostle compares giving to sowing, to note unto

unto us the great gain, and advantage that commeth thereby, for who knoweth not what gain a good husbandman, hath by his sowing? He casteth his seed into the ground, and only forbeareth it a few moneths, and when the season comes, he reaps a harvest of thirty, forty or an hundred for one increase. And the like of lending or putting money to interest: to which the Scriptures also compare it, Prov. 19. Psal. 37. He who hath pity on the poor, lendeth unto the Lord: and that which he hath given, will he repay him again, Prov. 19. 17. The Lord is content, to acknowledge himself the charitable mans debtor. Yea, by our liberality to the poor, our most gracious Redeemer, acknowledgeth himself gratified and ingaged; as himself does most freely and fully acknowledge, Matth. 25. I was an hungry and ye gave me meat, &c. And for as much as ye have done it unto the least of these my brethren ye have done it unto me, Verse 35, 36, 40. The poor mans hand, is Christs Treasury or Bank; as one fitly calls it, and by putting thereinto, a man becomes a Creditor to his Saviour. Neither will he pay or recompence us, as we do our creditors: For as Augustine well notes; what we receive, by way of return, is not ten for an hundred, or an hundred for ten, but an hundred for one, yea, a thousand for one; an hundred for one here in this world, and in the world to come life everlasting, together with a Kingdom, even an immortal, eternal Kingdom of glory and happinesse in heaven, which is not to be valued with ten thousand worlds.

Ann why all this? but in recompence of feeding, clothing and visiting his poor brethren, and members, when they were destitute. Where note but the incomparable, and infinite difference, between the receipt and the return: as, O the unmeasurable measure of our Saviours bounty! And how happy is that man, that may become a creditor to his Saviour! heaven and earth shall be empty, before he shall want a royal payment.

Wherefore hearken to this, all you self-lovers, that are only for your own ends: Do you indeed love your selves? and your souls? would you be rich indeed, and that both here and hereafter? then be charitable to the poor, even to the utmost of your ability: for this giving is not only an act of charity, but also of Christian policie: since we shall not only receive our own again, but the same also with great increase: for as it is said with the widow of Sarepta, whose handful of meal and cruse of oil with which she relieved the Prophet; the more she spent, the more it increased, and the more she had; so shall this precious oil, bestowed on the poor for Christs sake, be returned upon our heads in great measure, as some that I could name can say, out of admirable experience, and others should finde, would they but so far forth believe the Lord, as to try him: Which makes Saint Augustine say, That the charitable man is the greatest usurer in the world.

I know this is such a paradox to misers, and men of the world; that

nothing seems to them more absurd and ridiculous: what perswade them that giving away their goods, is the way to increase them? You must make me a fool (will such an one say) before I can believe it, and therein he speaks truer then he is aware of: for these are the very words of St. Paul; *He that will be wise, let him become a fool that he may be wise, 1 Cor. 3. 18. The wisdom of God is foolishness with the world: and so is the wisdom of the world foolishness with God, 1 Cor. 2. 14. & 3. 19.*

To carnal reason it is as unlikely a thing, as that which *Elisha* told to the King of Israel, 2 Kings 7. that whereas the Famine was so great in Samaria one day that mothers eat their own children: yet the next day there should be such plenty, that a measure of fine flower should be sold for a sheckle, and two measures of barley for a sheckle. As improbable, as that *Abraham* should have a son, being almost an hundred years old; and *Sarah* past child-bearing. As impossible, as that *Lazarus* should again live, after he was stark dead, buried, and stampe again. Yet as unlikely, improbable, and impossible as they seemed to be: yet they came to pass, and God did not break his promise, nor disappoint the hopes of such as had the wit, and grace to confide in him: no more will he in this case, which is by far the easier to be performed. And what though carnall mindes (like that Noble-man, who was trodden to death in the gate of Semaria, for his incredulity) will not believe, yet truth is truth, as well when it is not acknowledged, as when it is.

And I wish men would take heed of unbelief and giving God the lie: for, as there is nothing he so abhors, as that his own household servants should not dare to trust him, as we may see in that example of the Noble man, 2 Kings 7. 17, 20. & likewise in those Israelites, Psal. 78. when they said, *Can God furnish a table in the wilderness? He smote the Rock that the waters gushed out, and the streams overflowed; but can he give bread also? Can he provide flesh for his people? Yes, he could and did it, to their small comfort that made the exception. For because they believed not in God, and trusted not in his salvation, the fire of the Lord burnt among them, and consumed them. He gave them flesh, even quailles in his wrath, until they were choked, Psal. 78. 10, to 38. and, Numb. 11. 33, 34. But admitt God should not answer thy greedy desire, in multiplying thy estate: yet if he do that which is better for thee, viz. give thee a competency together with a more contented minde then now thou hast, or ever wouldst have, wert thou as rich as *Craffus*: would it be ever the worse, or hadst thou any cause to complain? no, but greatly to rejoyce, as I have shewn in the foregoing part.*

Wherefore trust God with *Abraham*, who above hope believed under hope, Rom. 4. 18, to 22. For Faith is to God, as *Bathsheba* was to *Solomon*, so in favour, that the King will deny her nothing that good is,

This is the second means, which God hath appointed for the improve-

ment of our outward estates : or the second step to riches and all outward prosperity, viz. bounty and liberality to the poor.

CHAP. XXXI.

THe third and fourth are thankfulness, and humility; which are no way inferiour to the former.

Thankfulness and humility are the only means to enrich us with Gods blessings : but pride and unthankfulness, is the only way to make God withdraw, and take from us both himself, and his blessings. Because the King of Assyria said, By the power of mine arme have I done it, and by my wisdom, for I am prudent : therefore, saith the Lord, I have removed the borders of the people, and have spoiled their treasures, and have pulled down the Inhabitants like a valiant man, *Isay 10.13.* Asops Crow not content with her own likeness, borrowed a feather of every bird ; and she became so proud, that she scorned them all : which the birds observing, they came and pluckt each one their feather back, and so left her naked : even so does God deal with all proud and ingrateful persons.

There is nothing more pleasing to God, nor profitable to us ; both for the procuring of the good we want, or continuing the good we have ; then humility and thankfulness : Yea, to the humble and thankful soul, nothing shall be wanting. God will sowe there, and there only, plenty of his blessings ; where he is sure to reap plenty of thanks and service : but who will sowe those barren sands, where they are sure not only to be without all hope of a good harvest, but are sure to lose both their seed and labour. Yet fools as we are, we forfeit many of Gods favours, for not paying that easie quit-rent of thankfulness.

Ingratitude forfeits mercies, as Merchants do all to the King, by not paying of custome. Because Pharaoh saith, The River is mine own, therefore God saith, I will dry up the River, *Ezek. 29.3, to 13.* *Isaiah 19.5,6.* *Deut. 11.9,10.* Tamberlain having overcome Bajazet, he asked him whether he had ever given God thanks, for making him so great an Emperour ? he confest ingenuously, he had never thought of it ; to whom Tamberlain replied, that it was no marvel so ingrateful a man, should be made such a spectacle of misery. when the people sought themselves only, and how to have their houses ceiled and sumptuous, neglecting the house of God and his honour, thus it fared with them : Ye have sown much, and have reaped little ; and he that earneth wages, earneth wages to put it into a bag with holes. Ye looked for much, and lo it came to little : and when ye brought it home, I did blow upon it. I called for a drought upon the land, and upon all that it bringeth forth ; and upon all the labour of the hands, &c. Again, when they sought Gods glory, and were thankful,

mark

mark the difference : *even from this very day will I bless you, saith God, Hag. 1. 4. to 12 & 2, 18, 19.* He that is unthankful for a little, is worthy of *nothing* : whereas thanks for one good turn, is the best introduction to another. Holy David was a man after Gods own heart, and therefore he ever mixeth with his prayers praises. *Bless the Lord, & my soul, sayes he, and forget not all his benefites, Psal. 103. 2.* And being of a publick spirit, he discovers the secrets of this skill, as when he saith, *Let the people praise thee, & God, let all the people praise thee : then shall the earth bring forth her increase, and God, even our God, shall give us his blessing, Psal. 67. 5, 6, 7.*

Wherefore be not like the Swine, that feeds upon the Acorns, without ever looking to the Oake; from whence they fall. Or the Horse, that drinks of the Brook, and never thinks of the Spring. Yea, since God is the fountain, from which all our enjoyments flow; let this be our continual determination : He hath given us all the grace; good, and happiness we have; and we will give him all the possible thanks, and honour we can. Yea, teach us, & Lord, to receive the benefit of thy merciful favour, and to return thee the thanks, and the glory.

And the like of Humility, *Blessed are the meek (saith our Saviour) for they shall inherit the earth, Matth. 5. 5.* The reward of humility, and the fear of God, is riches, and honour, and life, *Prov. 22. 4.* If there be a hollow in a valley lower then another, thither the waters gather; And the more lowly we are in our own eyes, the more lovely we are in Gods : the more despicable in our selves, the more acceptable in him, as is seen in the example of the Publican, *Luke 18. 13, 14.* And the Prodigal, *Luke 15. 18, 19, &c.* Nor can any thing make us more acceptable to God, then the conscience of our own unworthiness: when with Jacob we can say, *O Lord, I am not worthy of the least of all the mercies, which thou hast shewed unto thy servant : For with my staff I passed over this Jordane, and now I am become two bands, Gen. 32. 10.* When with the Publican we can confesse, *I am not worthy to lift up mine eyes to heaven, Luke 18. 13, 14.* And with the Prodigal, *I am not worthy to be called thy son, Luke 15.* And with the Centurion, *I am not worthy thou shouldest come under my roof, Luke 7. 6.* And with John Baptist, and Saint Paul, the like, *I am not worthy, I am not worthy.* This is the way to obtain what we would have at the hands of God : *who resisteth the proud, but giveth grace to the humble, Jam. 4. 6, 10. Prov. 29. 23. & 15. 33. & 18. 12.* *unto him will I look, saith the Lord, even to him that is poor, and of a contrite spirit; and that trembleth at my words, Isaiah 57. 15.* He hath filled the hungry with good things, but the rich he hath sent empty away, *Luke 1. 52, 53.*

So that if thou expectest to have God bless and prosper thee, then beware thou forgettest not, at whose cost thou livest : Beware, lest when thou hast eaten and art full, and when thy herds and thy flocks multiply,

and thy silver, and thy gold is increased, and all that thou hast is enlarged; thine heart be lifted up, and thou forget the Lord thy God; and thou say in thine heart, My power, and the might of mine hand hath got me this wealth: but on the contrary, Remember that it is the Lord thy God, that hath given thee power to get wealth, and that it is only his blessing that makes rich. This is Gods own counsel set home with a very strict charge to all that have not a minde to perish, *Deut. 28. 10, to 20.*

Many are the examples I might give you, of such as have been undone by their pride. While Saul was little in his own eyes, God made him head over the twelve Tribes of Israel, and gave him abundance; but when out of his greatness, he abused his place and gifts, God took them all away again. And so it had like to have fared with Hezekiah, when he but began to be puffed up with the wealth, and precious things that God had given him, *2 Kings 20. 12, to 19.* But most remarkable is the example of Nebuchadnezzar; who when he ascribed all to himself, saying, *Is not this great Babel which I have built, with the might of my power, and for the glory of my majesty?* was presently deprived of his Kingdom, and all that he had, and sent to graze with the beasts: but when he was humbled to the very ground, acknowledged the Author, and ascribed all to the God of heaven, he had his Kingdom, and all else restored unto him, *Dan. 4.* The way to obtain any benefit, is to acknowledge the Author, and devote it in our hearts to the glory of that God, of whom we receive all: For by this means, shall God both pleasure his servants, and honour himself. And indeed, that he may be honoured by our wisdom, riches, graces; is the only end, for which he gives us to be wise, rich, gracious. And who hath more interest in the grape, then he that planted the Vine? Who more right to the crop, then he that oweth the ground, and soweth the seed? Therefore, Let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches, *Jer. 9. 23.* For we have not only received our talents from God, but the improvement also is his meer bounty. Of him, and through him, and for him, are all things: to whom be glory, for ever, Amen, *Rom. 11. 35, 36.*

And so much of the fourth means to grow rich.

CHAP. XXXII.

Fifthly, the next means, which God in his word hath appointed to this end, is labour and industry in some lawful calling; for it is the beating of the brain, or the sweating of the brow, not the bare talk of the lips, or desire of the heart, that makes rich, according to the common Proverb, *Wishers and woulters are seldom or never good householders.* The idle person, sayes Solomon, shall be clothed with rags: and the sluggards poverty cometh

eth upon him, as an armed man; but the hand of the diligent maketh rich, Prov. 10. 4. & 12. 27. The Greeks have a saying, That plentifulness follows painfulness, and that all things are made servants to care, and industry. Caius Furius, by his painful dexterity, and unwearied labour, got more means out of one small field, then his neighbours out of many great ones: whereupon he was accused to the Magistrate, as if by witchcraft, he had conveyed the corn of other mens ground, into his own; but he came with all his goodly rusticall instruments, with his strong and lusty daughter, and his well fed Oxen, and spake thus to the Judges: See, my Lords, these be my witchcrafts and sorceries; but I cannot shew you my watchings and sweatings; which being done and spoken, he was presently absolved by the sentence of all. Whence the Apostle exhorts the Ephesians, to labour in their several callings, if they would have sufficient for themselves, and wherewith to help others. And this makes Solomon, in praising the virtuous woman for her bounty, note that she works willingly with her hands, and that her candle was not put out by night, Prov. 31. 10. to 31. And Saint Luke the like of Dorcas, her pains and industry in making coats and garments, Acts 9. 36. 39.

And what but Idleness makes so many beggers, and base persons? It is the most corrupting Fly, that can blow in any humane minde: We learn to do ill, by doing what is next it, nothing. Whence it is that vice so fructifies, in our Gentry and Servingmen: who have nothing to employ themselves in, for they only sit to eat and drink, lie down to sleep, and rise up to play; this is all their business, and this brings thousands of them to beggery or worse.

Be therefore painful, and industrious in thy calling: and God will undoubtedly prosper and replenish thee, with the good things of this life. This is another step.

CHAP. XXXIII.

Sixthly, if thou wouldest thrive and grow rich, then be frugal and thrifty in spending: For thrift (which is a due saving from sinful, and needless expences) and a wary husbanding of what we get, hath made as many rich men, as painful getting.

It is our Saviours rule, so to dispose of that plenty which God in his goodness hath bestowed upon us, that nothing be lost. John 6. 12. And it is a rule, which all good men will be sure to observe: For

He who gets what he hath justly,
Pays what he owes duly,
Requires favours received thankfully,
Considers the case of the poor cordially,
Will not, yea dares not spend prodigally,
Let means come in never so plentifully.

And

And yet he of all men, is sure of a lasting competency, Prov. 28. 27. Jam. 4. 2, to 10.

Frugality, sayes *Justine*, is the mother of virtues. But an expensive man (whatsoever his gettings be) by wasting, and overlasting of his estate is sure not to thrive. As it fared with that Captain in Tully; who was not a peny the richer, for that huge summe of money given him, because he had done with it, as a naked man would do with the Nuts that he gathers; carry them all away in his belly, for lack of pockets. And this the Poets insinuate, by their lusty Giant Briaricus: who had nothing to shew, of all his comings in; because his fifty bellies did consume the gettings of his hundred hands. All the labour of that man or Monster, was for his mouth; and did slide through his throat.

Devorat os oris, quicquid lucratur os ossis.

To want and waste, differ but in time.

A poor man hath no riches, a prodigal shall have none. The Vessel that runneth out unduly, will be empty, when men come to draw out of it: so will the state be, if we let it leak like a crackt vessel: But what the difference is, betwixt a wise and prudent frugality, and a vain expence of Gods benefits, we may learn from, Gen. 42, &c. where notwithstanding the seven years of famine, Egypt had corn enough, when all other Countreys were without, and the people ready to famish: which needed not have been, if they had been more sparing in the seven plentiful years: for those years of plenty, were not confined to Egypt: other Countreys adjoyning, were no less fruitful, as the Learned aver. But that Prodigality hath brought many rich men to poverty, and poor men to beggery, I have sufficiently shewn in the 17th. Chapter. And so much of the means, whereby of poor a man may become rich: I come in the last place to shew you, how you may be happy, as well as rich, and cured of all your care, misery, and melancholy: which is the principal thing I desire to pleasure you withall. For millions there are that are mighty rich, and yet are the most miserable, melancholy, and discontented men alive.

Here ends the First Part, the second follows.

Postscript to the Pleased.

According to my skill, I have taught you to improve your estates : but as to profit your soules, would more please me and pleasure you; so I have to that end, taken the greater pains, in providing proper remedies (of the same alloy) for each soul seduced, or afflicted. If such as they concern, shall be pleased to make use of them; they may (with Gods blessing) not only have their vices lessened, their knowledge increased, and their mindes cheared and comforted : but probably they shall find in them, the flower, cream, or quintessence, of what would otherwise cost them twenty years reading to extract.

If you meet not with those little pieces, that are printed in this small Character, at the Stationers : At James Crumps a Book-binder in Little Bartholomews well-yard, you may have them all; being in number two and twenty.

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